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THE ART OF PLUCK.

BEING

A TREATISE

AFTER THE

FASHION OF ARISTOTLE;

WRIT TOR THE USE OF STUDENTS IN THE UNIVERSITIES.

TO WHICH IS ADDED

FRAGMENTS FROM THE EXAMINATION PAPERS.

Ridiculum acri
Fortius ac melius magnas plerumque secat res. HOR. SAT.

Πᾶσα τέχνη καὶ πᾶσα μέθοδος ἀγαθοῦ
τινος ἐφίεσθαι δοκεῖ. ARIST. Eth. Lib. 1.

Thus have I described and opened those peccant humours which have given impediment to the proficience of learning, wherein if I have been too plain, it must be remembered "Fidelia vulnera amantis, sed dolosa oscula malignantis."

BACON'S ADVANCEMENT OF LEARNING.

BY

SCRIBLERUS REDIVIVUS.

Eleventh Edition.

OXFORD:
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1864.

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DEC 11.13.53.

TO THE REV. HENRY FORMBY.

My dear Formby,

It was a curiously mixed feeling with which I heard the other day from the Publisher of this little work, that a new edition of it was about to appear.

You, who were among my contemporaries at Brasenose when it first came out, can doubtless still remember the sudden popularity which it obtained, not only amongst the Undergraduates of that day, but even with the more sober Bachelors, and in part too at the very High Tables. By all which, surprised and delighted as I was at the time, I little expected that The Art would ever survive the Term, much less continue to this period.

Generations which in the great world are reckoned three to a century, are in the Universities of but a brief date. There every term beholds as it were a fresh race ushered in, and an old race depart; an evanescent population of gownsmen grows up, flourishes, and dies away with marvellous rapidity. And, as Lucretius has it,

> Augescunt aliæ gentes, aliæ minuuntur:
> Inde brevi spatio mutantur sæcla animantum,
> Et, quasi cursores vitaï lampada tradunt.

Hence it comes to pass, that on looking back upon

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the origin of this little book, and perceiving through how many terms it has survived, I seem to behold it already invested as it were with an ephemeral antiquity; and, on comparing the present with the past, am hardly able to realize to myself that I was the actual author of it; and reasons indeed there are, why in one respect I might wish this were truly the case.

Tempora mutantur nos et mutamur in illis.

You who have been with me, and know my private sentiments during the changeful interval which has elapsed since our Undergraduate days, will bear me witness how from year to year, with increasing thoughtfulness, I have learnt more and more to regret the introduction both into this book, and that called the Examination Papers, of certain passages, containing sentences from Holy Scripture. I refer particularly to certain anecdotes, introduced under the head of Answers in Divinity, the profaneness of which to my shame be it said, I did not at the time perceive. Not that I actually invented any one of these, for indeed I did but borrow them from the current anecdotes of the day; nevertheless, even with this allowance, I have in later years come to perceive, that in those times, in the vanity of my mind, and the desire of making my Art as effective as possible, I committed no small sin, doing thoughtlessly what lay in my power towards investing certain passages of the Divine Word with ridiculous associations.

If for no other cause, yet for this, that this confession of mine may continue to bear witness against me

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in this respect, I earnestly hope that this book may last. And I here solemnly affirm, that whatever were the pleasures of gratified vanity, which as an Undergraduate I experienced from the rapid popularity which this pamphlet acquired in both Universities, they have been more than counterbalanced in later years by the consideration of the dishonour therein done by me to the Word of God, and the great injury committed against the Church of Christ, the witness and keeper of that Word. And this I here record, not only as my own humble confession, that as the sin was public, so may also be the acknowledgment of it; but as a warning to those Undergraduates who shall hereafter read this work, lest they should, in the heyday of youthful ambition, fall into the same or a similar error.

Alas! how true is it, "Nescit vox missa reverti;" and again, "Volat irrevocabile verbum;" and again, "By thy words thou shalt be justified, and by thy words thou shalt be condemned!"

In respect to the work as now published, that is to say, with the omission of those particular anecdotes, my honest conviction is, that it exhibits, in a plain and conclusive view, the essential absurdity and folly of that miserable course which by too many young men of our Universities is so studiously pursued, as though it were the end of their residence. Which, if it be absurd in the sight of man, and by the dictates of common sense, (which is all that this treatise professes to shew,) let every person reflect for himself, what such a waste of time, opportunities, and energies

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must appear in the sight of God, and when judged by His Holy Law.

To you, my dear friend, whose office, like my own, is now something more than to ridicule vice as absurd, I dedicate these pages; in the humble hope that nothing remains in them which need cause you shame on my account. And I here conclude, with expressing my high veneration for the authorities and discipline of both Universities, and my trust that nothing in this book will ever be construed as casting any slight upon them. Did I think so, I would long since have done my best, at any expense, to put a stop to the present publication of it, as I did two years back in respect to the Examination Papers; a few extracts from which is all that I judge proper to be appended to this edition.

Ever, my dear FORMBY,

Faithfully yours,

EDWARD CASWELL.

Vicarage House, Stratford Sub-Castle,
Feb. 3, 1843.

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CONTENTS.

The Preface; which teacheth three things ix

BOOK I.

Chap. 1. A Division of the Treatise... 1
2. A still further Division 2
3. Concerning Construing 3
4. Concerning Parsing 5
5. Concerning Logic ... . ib.
6. Concerning Euclid 7
7. Concerning History ... ... ib.
8. Concerning Divinity 8
9. Concerning Sciences... 9
10. Concerning the Composition of Latin and Greek 10
11. Concerning Poesy 11

BOOK II.

Chap. 1. Concerning Idleness... 13
2. The Idleness of Smoking ... ... ib.
3. The Idleness of Love 16
4. The Idleness of Novels 19
5. The Idleness of Riding and Driving 20
6. The Idleness of Billiards 22
7. The Idleness of Rowing 23
8. The Idleness of Music ... ... ib.
9. The Idleness of Wine Drinking 24
10. Concerning other Idlenesses ... ... ib.
11. The Things to be avoided so as to get Plucked ... 25

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BOOK III.

Chap. 1. How to demean oneself at Examination 27
2. Concerning the Examiner ... ... ib.
3. Concerning the Person Examined 28
4. Concerning the Subject 29
5. The Doctrine of Questions ... ... ib.
6. The Doctrine of Answers 30
7. Distinctions of Little-go and Great-go 32
8. Examples of approved Pluck 33
9. Topics concerning Plucks 36
10. A Classification of Plucks according to the Matter 41
11. Conclusion ... ... ib.
FRAGMENTS FROM THE EXAMINATION PAPERS 43

ADVERTISEMENT TO THE THIRD EDITION.

Whereas in my former Prefaces I addressed the students of Oxford, so here I desire further the Students of Cambridge to understand, that this book may be turned to their own account also, if they will be pleased to consider not so much the form of it as the matter. Thus as in other studies there hath ever been a generous rivalry between Cambridge and Oxford, so let it be hoped that in pursuit of Plucks also, these two Universities shall each, by aid of this book, mutually strive to supersede the other, that there be no disparity left betwixt them.

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PREFACE.

THIS Preface divideth itself into three parts; whereof first, the usefulness of the art;* second, the history of it; third, the derivation of the word. To begin then with each in its own order. First, for the usefulness of the art, which indeed wanteth no proof for persons unprejudiced; but whereas the generality is not of this sort, I think best to say thus much upon it. For it is a thing not to be denied, that every art is good in proportion as it assisteth in producing some end, whereat mankind do aim in common. Now of this kind is the Art of Pluck; for upon looking about this University, who doth not see that to be plucked is an end pursued by many persons, yea and these persons, such as from their age cannot be said not to have judgment? To these then and the like, this art teacheth an easy way to this their end, by a collection of subtle rules long practised at random, but till now never brought down to the axioms of true philosophy. Whereat let people wonder if they please; yet was the same the case with all arts at the beginning, as hath been acutely said of Logic. Let so much have been said about the usefulness of this art, which indeed deserveth rather the name of a science, inasmuch as it not only serveth for an instrument, but likewise discusseth, as will be seen, the principles of Pluck. Nevertheless as it is still in its infant condition, content we with the term Art, and so to proceed with what cometh next in order.

Now it may seem strange to the learned, that whereas I have said the Art of Pluck is new, I come next to a history of it.† For history is of things past, and therefore old for the most part. Yet though the art be new, true it is, the thing itself hath existed a long while, yea, even from the days of Cheops, who was the

* Vide Aristot. Rhet. lib. i. cap. 1.

† Vide Whately's Introduction to the Art of Logic.

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first to found a college. Niebuhr* indeed hath it, that the custom of Pluck was brought to this college twenty-five years after the death of Cheops, in the Egyptian month Pilko, by an Ethiopian priest surnamed Hushmug; against which disputeth Müller in four volumes, that the name was not Hushmug but Hugmush. Yet after all this disputation, still do I keep to my old opinion, for if Cheops builded a college, needs must he have founded Plucks at the same time; since in our own days no college existed a year without a Pluck; whence it followeth that a college without Plucks is no real college. Yet was the college of Cheops a real college, and therefore needs must it have had Plucks. But to proceed with the history. It seemeth, that after the days of Cheops, Plucks spread abroad exceedingly, till they reached even to the Pelasgi, by which people were they carried into Greece. For that the descent of the Pelasgi was about this time, Herodotus doth amply testify; nor is it to be doubted that they brought wisdom into Greece, and therefore Plucks. Yet at this time were Plucks of but a simple kind, without distinction of Little-go and Great-go, which waited for the wisdom of later ages. But as science grew, and books were writ, so did Plucks increase in the gradual progression of things. For it is a truth not yet noted by philosophy, that as the circle of knowledge extendeth, so also extendeth the circle of not knowing, whereby was Euclid of great use to Plucks even in that age. Thus may it be said that Plucks went on hand in hand with wisdom in all Greece, but most in Athens, where was most wisdom, till at the last, after the conquest of Corinth, they were carried to Rome, there to flourish till the dark ages. Yet was Athens not deprived of Plucks by this conquest: for being the University of the world, thither did flock all such as loved wisdom; yea of Cicero himself it is said, that he was plucked twice by reason that he could not pass the asses' bridge. As for the dark ages, Plucks had been lost to the world in those times, but for the monasteries; wherein were they preserved, together with other wise institutions, till these modern times, in the which by slow

* Vide the Frankfort edition, which was published in 1829.

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degrees our Universities have brought them to perfection. For now, beside the new distinction of Little-go and Great-go, a man may be plucked for different kinds of ignorance, each of which possesseth its own discriminations, to be detailed hereafter.

For the derivation of the word Pluck, to which I now proceed, it hath ever been a matter of great dubiousness. One person of no small wisdom saith, that a man is said to be plucked by contraries; that is to say, because at such a time he loseth all Pluck. The which argument I would allow to be true, but that the premiss is false. For many there be, who by being plucked grow yet more plucky, as was the case with Sir Giles C****** of ******; which gentleman, after being plucked, gave a party the same evening, declaring that he minded it not at all, yea rather gloried therein. So falleth this first argument to the ground, to which followeth this other. For indeed it was an ancient custom in Oxford, whereof there be still remains, that when a man was turned back in his examination, a person should pluck the Proctor's gown, whereby as he proceeded to give him a degree he was stopped in the midst. Hence, as the antiquarians do say, it came to pass that the man so losing his degree, was said to be plucked. Yet in this argument also is there no small flaw, which the love of truth compelleth me to make plain, after the example of Aristotle, albeit against my inclination. For verily it is the man who is said to be plucked now-a-days, not the Proctor; the which thing differeth not a little. Many other arguments there be on this matter, but I proceed to my own opinion, as being what seemeth to me the best. For, first, what meaneth Pluck? Doth it not signify, to lose one's feathers? the which is suffered metaphorically by every man turned in his examination. To me then it seemeth that a man is said to be plucked from analogy to a bird; but what that bird be, whether big or little, land or water bird, I pretend not to say. The like analogy, as a further proof, is to be noted betwixt a man and a bird, not only at his Pluck, but also before and after; for he is said to be crammed first, and to have been well roasted by the examiner afterward.

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And now to conclude this Preface with one thing more in praise of this Art of Pluck; let it be known that it shareth with Analytics and Rhetoric alone of all arts, it being an art of contraries. For as it teacheth a person how best to be plucked, so also by the addition of *not* to each rule, it teacheth a person how not to be plucked, if there be any such. But on this and the rest enough hath been said for Preface, so proceed we to the Art with all attention.

PREFACE TO THE SECOND EDITION.

Learned reader, Aristotle saith that "time is a fellow-worker with philosophers in producing the perfection of science," the which thing is to be observed not a little in mine own case. For it being six days since this Art was first published to the world, in that time have many new lights appeared to me concerning it. For being at present concealed, I do hear myself praised and blamed daily before my face. Nay, mine own friends, at such times as they have nothing else to talk about, tell me their opinion of this new Art, giving likewise the name of the author, with no small assurance. In this second Preface, I would have thee understand that I put into thy hands the same Art indeed as before, but with certain additions, especially from the examinations just finished. These additions, if thou art really and truly studious in ignorance and idleness, thou wilt find out of thyself in the reading of this book; of which let me say to its praise, that there hath been no other book published in Oxford in the reading whereof thou mightest more easily go to sleep, and so be idle, and get plucked accordingly. Which last wishing thee, as mamy times over as thou desirest, I remain thy friend and fellow-gownsman,

SCRIBLERUS REDIVIVUS.

Nov. 13, 1835.

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BOOK I.

CHAP. I.

A Division of the Treatise.

LET the Art[1] of Pluck be that art which teacheth how most thoroughly to be plucked, the easiest way in the shortest time, under a case the most difficult.[2] For truly, it is an easy task to be plucked, for one ignorant altogether of things; but the fine thing is, for one who cometh from school well laden with knowledge, so to demean himself as to come to be plucked in the end, and that in a short time, not for one ignorance only, as of Euclid, but for many, the which thing teacheth this Art.

Now of "Plucks" there be in this age two kinds: firstly, the Pluck in Little-go; secondly, the Pluck in Great-go. But as Aristotle in his Poetics hath thought fit to discuss chiefly Tragedy, by reason that it embraceth within itself all questions pertaining to the other sorts of poesy, so let us also in this Art of Pluck discuss the Great-go Pluck for

[1] Vide Rhet. lib. i. cap. 2.

[2] Let it not be understood from this, that this art concerneth theory only, and not practice; for, as Aristotle saith in his Poetics, τὸ τέλος πρᾶξις τίς ἐστιν; and again in his Ethics, lib. ii. cap. 2. οὐ γὰρ ἵν' εἰδῶμεν τί ἐστιν ἡ ἀρετὴ, σκεπτόμεθα· ἀλλ' ἵν' ἀγαθοὶ γενώμεθα.

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the most part, bringing in at the end such distinctions between the two as shall seem fit. For indeed doth not Great-go, besides what it hath of its own, include all the appurtenances of Little-go, such as Euclid, Logic, Horace, Virgil, and all else?

This thing then being settled, it remaineth to discuss the Great-go Pluck; which discussion divideth itself into two parts, as followeth. For a man is plucked, firstly, by the preparation of ignorance which he maketh thereto before his Examination; secondly, by the way he carrieth himself at his Examination. Now these two things are different, and beside them there is nothing else. Let then be discussed in the first place the preparation of ignorance before Examination

CHAP. II.

The Preparation of Ignorance.

But this preparation likewise divideth itself into two kinds, whereof one is a preparation direct, the other a preparation indirect. The first includeth such methods of Construing, of Parsing, of Logic, of Euclid, of Divinity, and the rest, as be most fit to gain a full Pluck; the second includeth all kinds of Idleness, whereby the mind is put into the best channel of ignorance for the same.

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CHAP. III.

Concerning Construing.

To begin then with the preparation direct, whereof first cometh Construing. Now Construing is divided into two kinds; first, the construing Latin; second, the construing Greek; of which each taketh three subdivisions: first, to construe well; second, to construe right: third, to construe wrong. But of these three the last alone serveth to Pluck, being verily an easy thing to do simply; as, for example sake, to construe *amo*, "thou lovest." Yet in a complexity of words where there be many ways of construing wrong, yea truly a difficult thing it is to construe the wrongest way; the which thing he who doth best, hath best likelihood of gaining a full Pluck. Wherefore let the following be examples for imitation.

As first, since *vices* meaneth shiftings and changings, to construe *mutat terra vices*, "the earth changeth her shift." So from the same author, *horridus aper*, "a horrid bore?" And whereas Livy hath the following sentence, *Hannibal Alpes transivit summa diligentia*, which meaneth, "Hannibal passed over the Alps as fast as he could;" so let him who desireth a Pluck, departing from this method, construe it thus, "Hannibal passed over the Alps on the top of a diligence." Likewise *Ite Capellæ*, "Go it you cripples."

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Nostri pugnabant rari, "Our men fought uncommon." *Et tu Brute*, "You brute you." *Mala duces avi domum*, "Thou bringest apples to the house of thy grandfather." So much for Latin. Then for Greek as followeth: *Ὤμοι πέπληγμαι*, (Æsch. Agam. 1314.), "Oh dear! I'm blowed." *Αἰτήσοντες γῆν καὶ ὕδωρ*, "To ask for gin and water." *Δηναιαὶ κόραι*, (Prom. 819.) "Old maids." *Αμφι δ' ὀφθάλμοις φόβος*, (Persæ.) "My eyes! what a funk I'm in." From which examples is seen how, first, simple words which cannot be construed wrong, so far as grammar concerneth, may yet be turned to a wrong meaning by fit attention: how, secondly, a complex sentence so turned to a wrong meaning, may yet be further improved in wrongness by bad grammar: as happened with Mr. Thomas T *** of ****, who when he had construed *Hannibal Alpes transivit summa diligentia*, "Hannibal passed over the Alps on the top of a diligence," was straightway reproved by the Examiner, as having construed wrong: whereon he yet improved the wrongness by bad grammar, construing thus; "the Alps passed over Hannibal on the the top of a diligence;" and again, by yet worse grammar, "a diligence passed over Hannibal on the top of the Alps." So much for good construing; which requireth further, that in place of originals thou read translations, especially such as be of a free kind.

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CHAP. IV.

Concerning Parsing.

As for Parsing, which cometh next in order, it requireth but little to say upon it. Only let each remember, where he can, for masculine to say feminine; for singular, plural; for nominative, accusative; and so on through all the divers ramifications of nouns adjective and substantive. For verbs, let him not omit to put active for passive, present for past, and future for present; whereby he will gain a Pluck in good style. Yet to this end doth Greek offer more facility than Latin, for that it hath a middle voice, which the Latin hath not, or but a little. Likewise it hath *paulo post futurums*, whereby boys at school do get floggings many, insomuch that at one time it was meditated by the learned to dismiss *paulo post futurums* altogether: yet still do they exist, for the sake of making an easy way to Plucks. Now to proceed.

CHAP. V.

Concerning Logic.

Logic is defined to be that instrumental art which helpeth a man to be plucked in his Little-go and Great-go by aid of his reason. For verily as the right us of Logic doth give an acuteness and

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readiness to the intellect, so doth the wrong use thereof mystify the mind and lead to Pluck.

Among good examples of Logic take the following. For definition, as of Oxford nominally, "a place where oxen do ford through;" accidentally, "a learned society;" essentially, "a place where are many Plucks." For division, as of "a plum cake into raisins and suet;" of "a kingdom into Tories and Whigs." For proposition, as when it was "proposed to admit Dissenters," which proposition, was indeed affirmative at the first, but became negative afterward. For the mood of a proposition, as when that proposition being so negatived did put the Dissenters in an "ill mood." For conversion, "some wives love their husbands," converted to, "all husbands love their wives."—"Nothing is better than a good conscience," converted to, "a good conscience is better than nothing."—"I saw two cats fighting on the leads," converted to, "I saw two dogs fighting in the street." As for syllogism, which in cases of Pluck is called "sillygism," it hath divers kinds, whereof let suffice one instance, as

All reading men are animals.
Some animals (that is to say, pigs) are learned,
Therefore is it not to be denied that some reading men are pigs.

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CHAP. VI.

Concerning Euclid.

Of Euclid is but little to be said, save that for Pluck it is best to be learned by rote and not by understanding. Also, to the same end, it is a good thing to take for granted such problems as be difficult to learn. Wherefore let thy Euclid be bought second-hand, for so shall two advantages accrue to thee: inasmuch as, firstly, thou shalt know by the thumbing which be the hard problems, and so avoid them; secondly, of that same thumbing shalt thou have the glory when thou shewest the book to thy governor.

CHAP. VII.

Concerning History.

Of History useful to Pluck are there four divisions, for the most part; that is to say, Herodotus, Thucydides, Livy, and Tacitus; whereof Herodotus produceth Plucks in proportion 40, Thucydides 39, Livy 53, and Tacitus 44; whence it appeareth that Thucydides produceth fewest Plucks, and Livy most. Now the reason of this is, that Thucydides being difficult is most studied, but Livy being easy is studied but a little, being read for the most part (that is to say, the second

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decade) in an analysis. In the reading of History for Pluck, let each be mindful to consider of chronology as of a separate thing, not to be mixed up with history; for indeed history is of things, but chronology of times. Therefore let him be careful either, first, not to read chronology at all; or secondly, to read it in such a way as for it to have no congruity with history. For example, let him put Pericles after Cicero, and Virgil before Thucydides; this being the true way, which in geography also is to be observed. For as Sparta is commonly said to be in the Peloponnesus, and Ephesus in Asia Minor, so let him who aimeth at a good Pluck put Sparta boldly into the Baltic, and Ephesus among the "Silly" islands. Also, let each consider this general rule, that in proportion as a book is more difficult, so if it be the less studied it will produce more Plucks. Likewise this other, that if a person remember not one particular event of history, the first that he calleth to mind will do in its stead. The same for names also, as to put for Alcibiades, Heliogabulus; for Julius Cæsar, the King of the Cannibal Islands.

CHAP. VIII.

Concerning Divinity.

Next cometh a discussion of the kind of Divinity needful for Pluck, whereto let the rules following suffice.

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First, Let a man make himself master of many and divers answers in Divinity from Watts' Scripture History; which let be done in the morning before examination, so when his examination cometh, let him put in one of the answers that first riseth to his memory, not minding the question at all. For examples in Divinity good for plucking take the following. Where was Galilee? Ans. In the middle of Samaria.—Who were the Publicans? Ans. The Pharisees.—What do you mean by the Pentateuch? Ans. The ten commandments.

Secondly, It is best not to read the Bible; yet if a man do, let him read forty chapters a day at the least.

Thirdly, Let a man be careful not to listen to what is read each day in chapel, for thereby he will escape much knowledge of Divinity. For which reason, let him at chapel read a novel instead of the Prayer Book.

Fourthly and lastly, Let a man consider of Divinity that it is an easy thing, and to be got up in half a day; so will he come to be plucked more surely: for he will ever put it off to the last, as in human life is the custom also.

CHAP. IX.

Concerning Sciences.

Sciences are useful to Pluck but seldom, for indeed few persons do take up Sciences for a Pluck,

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save as did Mr. Andrew D****, who, being conscious of knowing nothing, nevertheless went up for a first class, hoping cunningly so to pass. However, he succeeded not, but was plucked yet the more. Therefore of Sciences I have but little to say,[3] save that it is best for Pluck to read no more than an analysis of them in English the night before.

CHAP. X.

Concerning the Composition of Latin and Greek.

For writing Latin and Greek, consider well the rules for construing and parsing, writ above, which will suffice for the most part. Yet it must not be omitted, that useful also are letters wrigged and tortuous, whereby the Examiner is puzzled in the reading; wherefore further do I recommend a bad pen, that spurteth the ink: and mind, moreover, that as soon as possible after coming to College thou lose thy pen-knife which thy aunt gavè thee.

Among examples of Latin composition good for plucking, take these following: *a man of a good constitution*, "homo bonæ reipublicæ;" *they came*

[3] It requireth a full and perfect ignorance of philosophy, both ancient and modern, to understand the Sciences in a way useful towards Pluck. Nevertheless many persons in Oxford do attain to this every year; for which they are highly to be praised.

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down at a quick rate, "celeri rate descenderunt;" *a woman of good carriage*, "mulier boni vehiculi;" *Theodosius was the younger son of a decayed family*, "Theodosius erat junior filius corrosæ familiæ; *it is well to punish tyrants*, "bene est ad puniendum tyrannorum." Also in spelling, as to spell Horatius, *Horatious*, and the like.

These examples be enough for diligent learners. As for examples in Greek, they are not needful; for he that writeth bad Latin can also write bad Greek, if it be necessary; albeit he that writeth good Latin, cannot for that reason write good Greek also.

CHAP. XI.

Concerning Poesy.

As for Poesy, it compriseth many books useful to Pluck, whereof are most in use, Virgil, Horace, Juvenal, and Euripides. Now these poets, when they wrote, knew not the high use to which their books would be put. Yet nevertheless have they by intuition writ many things easy to be mistaken, and therefore useful to Pluck. Nay, indeed, where they have writ in a clear manner, still it is possible to construe them wrong, as hath been before shewn. Therefore let every one in learning them, take care out of many bad meanings to choose the worst. Here also, to conclude, do I give this

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further rule for poesy and prose, which deserveth no small attention; that is to say, to construe prose as if it were poesy, and poesy as if it were prose.

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BOOK II.

CHAP. I.

The Preparation of Idleness.

Thus much for the preparation direct for plucking; to which followeth next in order the preparation indirect, that is to say, Idleness. Whereof do both require much care and attention, but most of all the latter. For indeed it is a hard thing to be idle for a continuance, and requireth study; the which thing teacheth Virgil, when he saith *studiis otii:* the which also is to be seen in the idle persons themselves, who for the most part do seem weary and way-begone; showing how hard a thing it is, and what trouble it taketh to be well plucked.

CHAP. II.

The Idleness of Smoking.

Of Idlenesses there be many; among which first cometh the idleness of smoking. Smoking is defined to be the sucking in of smoke at one part of the mouth and the ejection thereof at another part. Yet is there a difference (as Aristotle saith of justice) between a smoker and him who smoketh; for the first hath the habit of

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smoking, which the last hath not yet. Of smoking there are two grand kinds: first, with a cigar; second, with a pipe. Whereof the smoking with a cigar is divided into two kinds; first, with a cigar of paper, as at school;[4] second, with a cigar of tobacco, as at college: whence cometh a still further subdivision of the first into white paper or brown paper, according to quality; thin or thick, according to substance; long and short, according to quantity. In like manner also is subdivided the cigar of tobacco, according to its different kinds. As for the other grand division, the smoking with a pipe divideth itself into two kinds: first, with a common clay; second, with a German pipe. Whereof the first is subdivided into the straight pipe; the twisted pipe of modern fashion; the pipe with a plain bowl; the pipe with a flowery bowl; the pipe with red sealing-wax at the end; the pipe with black sealing-wax; the pipe with no sealing-wax; the pipe with resin; the pipe full length; the pipe broken short, (as is the pipe of a coal-heaver,) and so on. For the German pipe, it admitted of no division save division of age, seeing that the best German pipe is that

[4] Likewise on the continent do they smoke cigars of paper, with this difference, that there they put tobacco inside, but at school the cigar is of paper wholly: whence it is seen how wrong was Mr. H***, who said of this book that it was written by a man who knew not the noble science of smoking, for that he spoke of "paper cigars."

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which hath been longest smoked: for which reason it is in use with a certain tobacconist of High-street to employ, on direction, two boys for smoking new pipes into old: and thus much for the instrument wherewith smoking is done.

As for the manner of smoking, it is of divers kinds. Some do smoke sitting, some walking, and some standing. For sitting, a man may smoke first, in his own rooms: second, in another man's rooms; each of which admitteth the subdivision following. For it is possible to smoke at the fire: which may be done, first, with legs over the grate; second, with legs on the grate; third, with legs under the grate. And it is possible to smoke at table: which may be done, first, at breakfast; second, at luncheon; third, at wine; fourth, at tea; fifth, at supper; sixth, in bed; which last is most practised.

For walking: a man may smoke walking in his rooms, walking on the leads, walking in Quad, walking to lecture, walking to chapel, walking in High-street, walking to the river. For standing: a man may smoke standing at the Porter's lodge, standing on his legs, standing on his head, standing in another man's way, standing in his own way.

Now all these instruments and manners of smoking are useful to Pluck; but as to which produceth most idleness, and therefore most Pluck, it is hard to say; for every one differeth in his

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adaptation to things external. Yet in the abstract is standing more idle than walking, and therefore to be preferred; as likewise is sitting more idle than standing. Also in the abstract, to smoke with a German pipe hath in it more of laziness than to smoke with a cigar; for why? He who smoketh with a cigar hath need to reach his hand for another when the first is smoked; but he that useth a German pipe may sit a long while, for that it lasteth longer. Therefore, it is found in the records of Oxford, that in the year 1833, of those that used German pipes were plucked 72, but of those that used cigars only 53. Whence for the most part do I recommend German pipes, as being the better way of prosecuting Idleness with vigour.

CHAP. III.

The Idleness of Love.

Next cometh the Idleness of Love, which leadeth to no few Plucks. For he that is in love,[5] albeit his dictionary lie open before him, thinketh not of study. He walketh backward and forward in his rooms; he turneth his back to the fire, lifting up his coat-tail; he looketh out of the window, wishing to be a bird; he openeth the most secret part of his desk for a lock of hair; and so passeth

[5] Vide Rhet. lib. i. cap. 5.

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his time, thinking thereon till his Little-go or Great-go cometh unawares.

Of Love are there divers kinds, according to the person loved; wherefore it followeth to consider, what sort of lady produceth the Love most likely to cause Pluck.

Now ladies may be considered in three ways: first, as to substance, second, as to quality; third, as to relation.

Under the category of substance cometh the rich lady, the fat lady, the tall lady, the heavy lady, the plump lady, together with the contraries thereto, as the poor lady, the thin lady, the short lady, the light lady, the skinny lady.[6]

For quality, it is of two kinds: first of person; second, of mind. Under the first cometh the round-faced lady, the long-faced lady, the wide-faced lady, the Roman-nosed lady, the red-haired lady, the gooseberry-eyed lady, with their opposites. Under the second cometh the amiable lady, the romantic lady, the quick lady, the sensible lady, the flirting lady, all these with their opposites.

Lastly; under category of relation cometh, first, the lady without relations, the widow, the ward in Chancery, the lady without brothers, the lady with first cousins, the lady with first cousins once re-

[6] Thus Aristotle hath, Rhet. lib. i. cap. 5, θηλειῶν ἀρετὴ σώματος μέγοθος, κ. τ. λ. See also, for what followeth, his doctrine concerning noses.

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moved, and so on. Secondly, relation to age; as the young lady, the middle-aged lady, the old maid, the lady with teeth, the lady without teeth, the lady that useth paint, the little girl, the big girl, the old lady, and so on.

Wherefore in considering the lady most likely to produce Pluck, there being three things concerned,—first, substance; second, quality; third, relation,—it followeth that the lady to be chosen, is she who hath the best in each. As in substance, the rich lady is best; in quality of person, the Roman-nosed lady; in quality of mind, the romantic lady; in relation, the lady without brothers, and the young lady. Yet is it after all a matter uncertain which lady produceth most Love, and therefore most Idleness in each particular person. For sometimes a young man falleth in love with an old lady having money, as happened with Mr. Andrew D****, who was plucked at Little-go in 1827; and sometimes a handsome man falleth in love with a gooseberry-eyed, fat, poor, red-haired lady, if she be amiable; of which last however hath been but one example in Oxford. Therefore, as I said, is the matter of Love an uncertain thing; yet from what hath been here writ concerning it, may one nevertheless learn something of it at the least, as regardeth Pluck in the abstract. And now to proceed to other Idlenesses.

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CHAP. IV.

Of the Idleness of Novels.

Next to the Idleness of Love cometh the idleness of reading novels, inasmuch as they concern love for the most part. Now novels are to be considered, first, as to the most fitting time for reading them; second, in respect of their kinds. For time: the best time to read a novel is just before thy examination, for thereby the mind is diverted from study, and so produceth Pluck; also let thy reading be at night for the most part, for in day time thou hast other idlenesses busying thee. As for the kind of novels, they be divers: as, first, in respect of age, the novel well thumbed, the novel that is sticky, the old novel new bound, the novel whence the preface is torn, the novel whence the conclusion is torn: second, in respect of subject, as the novel that hath many love scenes, which is called by Mr. Bulwer, in speaking of his own novels, the novel philosophical; the novel maritime, which treateth of sailors' oaths; the novel fashionable, which bringeth high life down stairs, and discusseth ladies' maids; the novel of real life, which treateth of elopements; the novel religious, wherein pretty Protestants do convert Roman Catholics; third, in respect of manner, as the novel which sendeth asleep, the novel which letteth go to sleep, the novel which keepeth

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asleep. Now all these sorts are useful to Pluck; wherefore let them be read abundantly, and without ceasing, so that the boy who carrieth the novels be even tired thereby; nor let it be forgot to scribble notes on the leaves with thy philosophical opinion of things; as of the author, that he is "a great ass;" of the book, that it is "badly written, and very absurd throughout;" and of certain expressions, that "there is no such word;" for so shall succeeding readers gain wisdom by thy notices.

CHAP. V.

The Idleness of Riding and Driving.

Of riding there be two grand kinds: first, to ride on an animal; second, to ride on a vehicle; whereof the first is called specifically to ride, the second to drive.

The first differeth, firstly, according to the divers kinds of animals ridden: for some do ride horses, some ponies, and some donkeys; whereof the two first only do subsist in Oxford. For horses; a man may ride a white horse, a black horse, and a bay horse; as also a mixture of these, as a grey horse, a horse skewbald, a horse piebald; each of which admitteth this further subdivision: a horse with a long tail, a horse with a short tail, a horse with no tail, a horse with one eye, a horse broken-

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kneed, a horse that plungeth, a horse that kicketh, a horse with white hoofs, a horse broken-winded; of which last are many in Oxford. The same also of ponies. Then for the manner of riding, there is this further difference; for it is possible to walk, to amble, to trot, to canter, to gallop, to race, and to leap: which last may be done, first, with the rider on the horse: second, with the rider over the horse; third, with the rider under the horse, as in Oxford. To these let it be added hunting, which differeth in three ways: for it is possible to hunt a living animal, as a fox, a hare, a donkey; and it is possible to hunt a piece of flesh that is dragged on in front by a little boy; and it is possible to hunt a steeple, which is called a steeple-chase: each of which may be done, first, having a red coat or not having a red coat; second, having a dinner party afterward or not having a dinner party afterward. For driving, it differeth according to vehicles; for some do drive phaetons, some coaches, some gigs, some dog-carts, and some tandems, which last differeth from the former in being forbidden by the Proctors and is therefore more serviceable to Pluck. Furthermore, some do drive their own vehicles, some the vehicles of their friends, and some vehicles which are let. Of these, the first do avoid rough places, the second and third care not: also the third, which is he that driveth let vehicles, is of two kinds; first, he that payeth; second, he that

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payeth not; whereof the former admitteth a still further division into two; first, he that payeth much at the time; second, he that payeth more afterward.

Let so much have been said concerning the genus, species, and difference of riding. As for the property, it is of two kinds: for some do ride that have property and can afford; some likewise do ride that cannot afford. For the accidents, they differ as follows: for some do break their wheels, some their noses, and some their fortunes; whereof the first is reparable, but the second and third irreparable: for the wheel cometh off, being broken, and so is replaced by a new wheel; but this happeneth not to the nose, nor to the fortune: whence many do leave Oxford with broken noses, but more with broken fortunes.

CHAP. VI.

The Idleness of Billiards.

The Idleness of Billiards is an idleness good for Pluck, and not to be disesteemed, albeit many that pass do also play at Billiards. Of Billiard rooms useful to Pluck there be eleven, whereof one hath of late been decorated with a new painted board at the outside. There is also another in New College-lane much to be recommended, which was among the first to have metallic tables, whereby were Plucks increased not a little that year.

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CHAP. VII.

The Idleness of Rowing.

Rowing, by which is understood the pushing of a boat with oars, hath not Idleness in its own nature simply, for indeed sometimes he that abstaineth from rowing is idle, for the reason that he abstaineth, as with a London boatman. Yet when it be practised in the extreme, where it is not necessary, it is idleness nevertheless: as to row every evening in an eight oar, when one hath skiffed beyond Iffley of a morning. King and Davis have good boats, also Franklin, and Mrs. Hall of ancient memory. The last mentioned hath a new sailing boat surnamed Pilot, which by reason of its goodness hath already brought in five Plucks, whereof were three in Great-go.

CHAP. VIII.

The Idleness of Music.

Albeit to have a good ear bringeth not a Pluck of necessity, yet the playing of many instruments leadeth to Pluck not a little, and therefore is a thing to be practised. Of instruments, the flute bringeth fewest Plucks, and the piano-forte most: for the first cannot be played for many hours in a day, but the last admitteth of this.

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CHAP. IX.

The Idleness of Wine Drinking.

WINE drinking produceth Pluck each year in the proportion following: Sherry, 72, Claret 23, Madeira 27, Champagne 13, Port 90. The reason whereof is, that Port is most drunk, Champagne least, and the rest in proportion. Of late also hath Beer contributed not a little to produce Plucks, for indeed Beer is a good thing for making the mind heavy and loaded. Nevertheless as yet beer hath not such consequence in Oxford a in Cambridge, being a new fashion in this place. Here let the reader consult the Synopsis of Drinking; which, from ascertained data, hath with great care been compiled.

CHAP. X.

Concerning other Idlenesses.

THERE be many other Idlenesses of the like sort with those mentioned: such are boxing, the kicking up of rows in Quad, the sleeping all day in an easy chair, as does Mr. S****, the writing of poesy, the going to plays at Abingdon, the shying at lamps, the playing at whist with the oak sported, the shooting with a bow and arrow, boxing, and such like; all which, so they be taken in dis-

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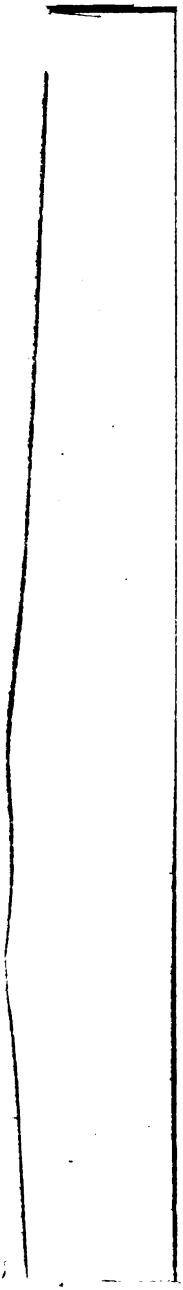

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cretion, that is to say, as not to interrupt one another, do lead to pluck. But it mattereth not to say more of them for the present, seeing that the principle of them may be drawn from what hath been aforesaid concerning the rest. Moreover, in Oxford they do grow up naturally, and therefore are best to be learned by practice, and the close following of the many good examples thereto. Yet is there one other idleness that deserveth mention particular in this place, for that it is not known as an idleness, albeit it is one; that is to say, the idleness of thinking upon one's debts, wherein is much time consumed. Therefore mind that thy debts be many, for so shalt thou, by thinking on them more and more, come to be better plucked: moreover thou doest good to thy fellow creatures thereby; for what thing is more divine than confidence betwixt man and man? the which thou promotest exceedingly by living upon trust.

CHAP. XI.

The things to be avoided so as to get Plucked.

Among things to be avoided for Pluck are these, for in this also consisteth an idleness, yet not particular but general. As, for example, if thou really studieth to get plucked, thou must consider that economy of time, together with good counsel and

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discreet doings are vain things not to be practised. Thou must shun a sober friend. Thou must despise honourable ambition, having opinion of thy superiors as persons of no respect. Beware also of having a Dictionary or Lexicon in thy room: and take heed that thou attend not lecture, whether public or private. But instead of that, give thyself up to whatever thy fancy pleaseth best, disregarding all else. So much for things to be avoided, which concludeth this part of the treatise.

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BOOK III.

CHAP. I.

How to demean oneself at Examination.

As to the demeaning of oneself at Examination, which was the second grand division, it consisteth of five things. For in examination are three things to be considered; first, the person who examineth; second, the person examined; third, the subject whereon the examination fixeth: whereof to the examiner belongeth question; to the person examined, answer. First, then, to consider him who examineth.

CHAP. II.

Concerning the Examiner.

Let an Examiner be defined to be one who plucketh. whence cometh it that examiners are of three kinds: first, the morose examiner, who plucketh ill-naturedly; second, the good humoured examiner, who plucketh with a smile on his face; third, the good natured examiner, who plucketh with pity. Whereof there is this difference: that the first endeavoureth to pluck; the second careth not; the third avoideth. Whence

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cometh, further, a distinction of manner: for the first questioneth oft and loud on a thing which he knoweth to be difficult, making an austere face and frightening; the second speaketh blandly, and joketh not a little, playing his wit as occasion serveth; but the third, which is the best, desireth thee first to sit down; then, speaking with sweetness indescribable, giveth such questions as may draw out not thy ignorance, but thy knowledge. So the first treateth thee as a naughty schoolboy; the second, as a gentleman; but the third, as a friend.

CHAP. III.

Concerning the Person Examined.

As for the Persons Examined, they be each of them different, according to their different idlenesses. For all are idle, inasmuch as they who sport now, do sport for present idleness; and they who read now, do read for the most part that they may be idle afterward with better grace. Thus the one set are idle in practice, and the other in expectation. Now the different idlenesses are seen from what hath been before writ concerning them, therefore needless it is to mention them afresh. Yet let it not be omitted, that oftentimes the person examined changeth according to the examiner: for, first, if the examiner be morose, the

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person examined becometh nervous and afraid, so that oftentimes he forgetteth himself and cometh to be plucked; yea, even though he may have taken much pains contrariwise. Second, if the examiner be good-humoured yet not good-natured, and so playeth his wit with laughing and jesting; then doth the person examined grow flippant and saucy, fancying he shall pass to be sure with such a good sort of man. Third, if the examiner be a person kind, yet having respect for himself, (as in truth be the Oxford examiners for the most,) then the person examined settleth into his natural self, and so is it easily discerned whether he have ignorance or not.

CHAP. IV.

Concerning the Subject.

As for the subject, it consisteth of Logic, Euclid, and such other authors as have been mentioned in the first book; besides which, is nothing else to be observed.

CHAP. V.

The Doctrine of Questions.

For Questions, they differ in many ways and are to be considered: first, in respect of substance, that is to say, whether they be easy or

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difficult; second, in respect of quality, that is to say, whether they be put in a loud or soft voice; third, in respect of quantity, that is to say, whether they may be many or few.

Now as to substance: the morose examiner putteth an easy question in a difficult way; the good-humoured examiner putteth each in its own way; the good natured examiner putteth a difficult question in an easy way.

As to quality: the morose examiner useth a loud surly voice; the good-humoured examiner useth a quick voice; the good-natured examiner useth a soft voice.

As to quantity: the morose examiner putteth many questions and difficult; the good-humoured examiner putteth few questions and difficult; the good-natured examiner putteth few questions and easy. So to proceed to the doctrine of answers.

CHAP. VI.

The Doctrine of Answers.

Of Answers, there be three kinds useful to Pluck; the answer indirect, the answer equivocal, the answer per accidens;[7] whereof the two first do agree as genus and species. To these three hath one other of late been added by philosophers;

[7] Called also *taking a shy*, which is here used in the second intention; for verily in the common use of language, shys are taken only at Proctors, the windows of tutors, lamps, and the like.

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that is to say, the answer impudent, which verily, if well managed, doth contribute not a little in the production of Pluck, yet by itself availeth not, wherefore it is practised but seldom.

Of the answer indirect take the example following: for in this last examination, a certain gentleman being asked, In what year was the flood? answered, that "the flood covered the highest mountains;" but being asked again the same question, he replied thereto, that "the flood of Deucalion is not supposed to have prevailed except over Greece;" whereon the examiner asked yet a third time the same question, and received for answer, that "many shells are yet to be found in proof of the flood."

Of the answer equivocal take the following example: a person was asked, Of what substance were the walls of Platæa? whereto he answered, that "one side was of the same substance with the other side;" but being asked again, he said that "the substance at the top differed not from the substance at the bottom."

Of the answer per accidens, as followeth: to the question, Where is Sicily? cometh answer, "in the deserts of Siberia, near the Cape of Good Hope;" to the question, Who were the Pelasgi? cometh answer, that "the Pelasgi were two crows, which settled one at Dodona, the other at Rome;" to the question, Which party conquered at Phillippi? cometh answer, "Numa Pompilius."

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Of the answer impudent, there is but one example of note: for a person being asked, in what way the pyramids were built, according to Herodotus? answered thereto, that "he was a gentleman, and not a bricklayer."

Thus much for the examiner, the person examined, the subject, the question, and the answer: whence it is to be seen clearly, that, as respecteth demeanour at examination, it is best for Pluck that the examiner be morose; that the person examined be nervous, idle, and impudent; that the subject be such as he comprehendeth not; that the questions be many and difficult; and that the answers be *per accidens.*

CHAP. VII.

Distinctions of Little-go and Great-go.

Now all this, together with the two former books, hath been said of Great-go indeed particularly, yet also of Little-go, the appurtenances of which Great-go compriseth, as was before said. Yet since there be some things wherein these two do differ, it followeth to detail these things in order, that so the apprehension of the whole art may be full and perfect. Thus, first, Little-go admitteth not of divinity, which Great-go admitteth of, nay requireth; second, Little-go cometh always before Great-go, but Great-go never cometh before

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Little-go; third, Little-go adhereth rather to strictness of rule, but Great-go to philosophy of things; fourth, Little-go requireth not examiners of a first class, which Great-go requireth; fifth, Little-go in comparison with Great-go admitteth but little of paper work; sixth, Little-go admitteth not sciences nor writing of Greek; seventh, Little-go hath no classes, which Great-go hath.

CHAP. VIII.

Examples of approved Plucks.

And now that these distinctions of Little-go and Great-go have been fully set forth, it remaineth, firstly, to give some examples of approved Plucks for imitation, taken from the records of Oxford and Cambridge; secondly, to lay down certain topics, whereby to argue that a man will be plucked or not; and, thirdly, to make a classification of Plucks, according to the matter: whereof the second especially is much needed for helps to betting.

Examples of approved Plucks are the following.

The case of Geoffrey C*****, who verily at Eton was counted no small genius, being able to write forty good lines of Latin poesy in the hour; yet when he came to *****, taking much pains he forgot all at last, and so was plucked.

The case of Thomas T****, who went up for

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Little-go, knowing his books well, yet returned not in triumph, for that out of spite to the examiner, as he declared, he answered every question wrongways.

The case of John D****, commonly called Jack o'Dandy, who because that his brothers had been plucked, arguing it unlikely that he also should come to be plucked, gave himself up to racing and hunting; yet he was cut short; for being asked in Little-go, where Athens was? he answered, "in the Hebrides;" nevertheless, after two Plucks, he passed through Little-go in triumph, and so in due time he came to Great-go, which also he passed in triumph after three Plucks: whereon he gave a supper yet remembered and to be remembered.

The case of John F****, who indeed had read not a little, and thereby being certain of a pass, nevertheless was plucked. For truly many friends offering to bet with him that he would pass, he took their bets, with the cunning intent of demeaning himself ill; for his bets were many, especially to Mr. P*****, for horses. Thereupon when his examination came, he did his best to be plucked, and so succeeded, pocketing thereby many hundreds.

The case of Paul P****, who on the morning of his examination did eat eleven sausages, one cold chicken, five slices of ham, three eggs, yea and toast with bread and butter besides, in quantity

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not to be conceived; whereby he thought to make himself courageous, yet was mistaken, for he gained nought thereby save a Pluck and a head-ache. Nevertheless he passed next time, although he was fat exceedingly, whence had a wit said of him, that he was too fat to squeeze through. Yet are wits sometimes wrong, as in this case, the reason whereof is, that they do for the most part choose what is funny, rather than what is true.

The case of Joseph J*****, who being in love, meditated theron till his Great-go came, wherein being plucked he cleared twenty thousand pounds. For indeed, when he got home, he wisely told the lady that to be plucked was the greatest honour in Oxford: whereby gaining admiration, he came to be married next week. So he quitted College, yet first paid a visit to the examiner with many thanks.

The case of Andrew B***, who having put up his name, thinking himself ready for Little-go, was told by his tutor afterwards, that he was sure to come to a Pluck; yet scorned he to take his name down, and therefore was plucked with no small glory.

The case of Henry ****, in this last examination, who, when he was examined, answering each question with a pun, was not understood; so when he came to be plucked, the examiner said of him to a friend in secret, (which was afterward told, as is common at Oxford, in public,) that he was

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witty, but not wise; thereby meaning that he would have passed but for his puns which he made.

The case of a gentleman whose name shall not be mentioned in this place, who indeed laughed exceedingly at another for being plucked, yet in the end was plucked himself, for that he could not write Latin.

The case of Abel P***, who was plucked in Little-go, and afterward added thereto so many other honours, that none were left for those that followed.

So much for instances of approved Plucks, whereon it seemeth fit to notice, that sometimes one ignorance only, as of Euclid, leadeth to Pluck, as also one idleness only, as of smoking. Yet to him who aimeth at Pluck, it is best to make sure of it by many idlenesses and many ignorances, whereby his Pluck will be more certain before examination, and more perfect afterward.

CHAP. IX.

Topics concerning Pluck.

For arguing that a man will be plucked, take the Topics following; which are writ according to the manner indeed of Aristotle, but with allowance for modern times. Now among men likely to be plucked are these for the most part:

He that hath no friends, he that hath many

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friends;[8] the first, because he hath none to put him in the way to escape Pluck; the second, because he hath many to draw him therefrom. He that liketh good eating. He that liketh good drinking. He that goeth to Ascot races. He that buyeth many cigars: for he that buyeth many, smoketh many; and he that smoketh many, wasteth much time in smoke; and he that wasteth much time in smoke is idle, and he that is idle is likely to be plucked. He that loungeth in Quad. He that is often proctorised. He that hath much money: he that hath no money: for the first hath too many pleasures; and the last too little time, since he must needs spend time in getting money. He that readeth many books. He that readeth few books. He that readeth no books. He that readeth novels: for verily pleasant things are novels, and entice the mind away exceedingly. He that sporteth not his oak. He that taketh no exercise; as was the case with Mr. Benjamin B*****: who indeed did read sixteen hours a day for three years, yet did never pass, for that he fainted thrice in the Schools. He that sporteth many new whips. He that mixeth punch well: for truly is punch well mixed, sweet to the taste of all, but most to the mixer. He that keepeth more than one large dog. He that drinketh out of a fox's head. He that hath a large bill at the pastry-cook's: for such an one liketh good eating; which

[8] Vide Aristot. Rhet. lib. ii. cap. 23.

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was before shown to produce Pluck. He that hath many large bills: for such an one hath doubtless one large bill at the pastrycook's. He that hath many little bills: for such an one hath doubtless one large bill. He that is in love. He that hath been in love: for he is likely so to be again. He that knoweth many pretty girls. He that knoweth one pretty girl. He that roweth overmuch in eight-oared boats. He that hateth Greek. He that was often flogged at school. He that was never flogged at school. He that is his own master. He that writeth not his own essays, but employeth a barber. He that thinketh himself clever. He that thinketh himself a fool. He that despiseth the tutor's lectures: for such an one thinketh himself clever. He that prideth himself on his coat. He that prideth himself on his waistcoat: for the same prideth himself also on his coat. He that prideth himself on his trowsers: for the same prideth himself on his waistcoat also. He that is careless in little things. He that is careless in great things. He that is over-careful in trifles. He that hath his common books finely bound: for such an one careth only for their outside; moreover he is fearful of soiling them with over use. He that hath in his rooms an easy chair wherein he constantly sitteth. He that hath a private tutor from the first: for needs must such an one learn to depend not on himself. He that cometh from a large school; for needs must such

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an one have many friends. He that cutteth chapel often. He that getteth up his Greek Testament in chapel. He that scribbleth in chapel. He that being poor sporteth champagne. He that betteth and loseth many times. He that hath gone a second time to a dog fight. He that playeth oftentimes at billiards, yet playeth not well after all. He that studieth boxing. He that is of a nervous nature. He that is a radical, albeit his father is a tory: for such an one thinketh himself clever. He that useth a high-priced walking stick. He that weareth his hat cocked. He that weareth white kid gloves when shooting, for such an one is over careful in trifles, and therefore careth not for things important. He that belongeth not to the Debating Society: for such an one hath no interest for present history: how then for ancient, that is, for Latin and Greek? He that driveth tandems. He that writeth poesy. He that hunteth more than twice a week. He that doeth what his acquaintance please. He that hath more than seven pairs of top boots. He that always weareth a tattered cap and gown. He that getteth tipsy of a morning. He that breaketh lamps in the street. He that learneth more than two instruments of music. He that eateth much pudding. He that hath an over-pity for others that are plucked: for verily he pitieth others because he feareth for himself.[9] He that eateth much on the morning

[9] Vide Aristotle's Analysis of Pity.

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before examination. He that rideth often, yet not well. He that rideth steeple chases often. He that hath many German pipes. He that hath a lock of hair in his desk. He that feareth shame overmuch. He that disregardeth shame. He that thinketh he will be plucked. He that thinketh he will not be plucked. Now if thou knowest a man to be in one of these predicaments, thou mayest suppose him likely to be plucked; if thou knowest a man to be in two or three, thou mayest guess he will be plucked; but if thou knowest a man to be in sixteen or seventeen, thou mayest bet in safety, since he will be plucked for a certainty.

Thus much for Little-go and Great-go together. Then for Great-go, they likely to be plucked in Great-go are these following:—He that was plucked in Little-go. He that made a shave in Little-go. He that passed Little-go with ease: for he will take no pain towards his Great-go. He that gave a party after passing Little-go: for verily such an one esteemed his Little-go difficult, much more therefore his Great-go. He that gave a party after being plucked in Little-go: for such an one had no shame. He that was idle just before Little-go. He that took off his name at Little-go. He that was nervous in Little-go: for truly much more nervous will he be in Great-go. He that was flippant in Little-go. He that in Little-go wrote two pieces of Latin.

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CHAP. X.

A Classification of Plucks according to the matter.

These be they likely to be Plucked, whereby a man may judge almost for a certainty if he wish to bet on a friend. For the classification of Plucks according to the matter, they are to be put in the same gradations with Passes; for a first class in Pluck is got by him that hath the highest ignorance, as in Passes by him that hath the lowest knowledge. So also of seconds, thirds, and fourths, all which do follow in regular proportion, and therefore need not further account of them in this place. Let every man therefore try for a first, for so shall he make sure at the least of his second or third; to which honours there is but this drawback only, that they are not registered in the books, nor advertised in newspapers. Yet it is to be hoped that in the gradual progression of ignorance, this also will be brought about by the worthy reformers of these times.

CHAP. XI.

Conclusion.

Such is a classification of Plucks according to the matter. And so to conclude, let me say that this Treatise is now finished, wherein I take to

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myself no small glory, as having been the inventor of a new art never before known. Yet am I not ignorant that as it is new, so it must needs be imperfect in part; which imperfections let future editors mend, as occasion shall call. For that this art being once begun will progress no farther, is a thing not to be conceived, when is brought to mind its great use in helping men to be plucked on principle, which before was done at random. So that henceforth, when a man is plucked, no person can say it was by accident or mistake of his, seeing that all the ways leading to Pluck have been here put down in strict order of philosophy. Wherefore from this time when a man hath gained a Pluck, after much pains-taking to that end, let no person be so unjust as to take away from him the credit thereof, and give it to others: nay, rather let every one say, that he deserved what he got for his labour. And so I wish my reader farewell; hoping from what I have writ, he may understand fully the true way to get plucked, and so act accordingly.

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FRAGMENTS

FROM THE

EXAMINATION PAPERS.

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TO THE READER.

LEARNED reader, as the prefection of an art consisteth in the excellence of its theory, so the excellence of an artificer consisteth in the perfection of his practice. For it is a small thing to know how to get plucked, unless thou gettest plucked also, and that both many times, and thoroughly, and with ease.

For this purpose I present thee in this book with some Pluck Examination Papers, whereby thou shalt be able to turn thy science in pluck to account; and procure for thyself at the least a second class in pluck, if not a first, which is to be preferred. As respecteth the plan of the book, it resembleth all other examination papers of Oxford and Cambridge, like to them pointing out the degree of ignorance that is required for the gaining of honours. It behoveth thee, however, to bear in mind, that this book of papers containeth rather a collection of the most needful papers from many sets, than one entire set. Thou wilt also observe, that sciences be introduced in these papers, somewhat beyond what is absolutely needful for being plucked; yet it did seem to me best, rather to run hazard of being too comprehensive than too meagre. Concerning the authors here referred to, I leave thee to discover of thyself respecting them, not choosing to lay open the secrets of examinations. Nevertheless, if thou wilt come and be my pupil in the art, I promise not but I will explain to thee even these secrets; and thus get thee plucked much more easily than will even thy present private tutor.

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To conclude, I beg thee to understand these things in the way they be meant, not following the evil practice of some persons, who are wont to understand of an author, that he meaneth to ridicule things sacred or grave, because his book toucheth thereon of necessity sometimes, and who do thus distort his meaning, looking not to the context. Such persons, it seemeth to me, do forget that, from the nature of things human, every book, like a glass, changeth its feature according to the feature of him that is looking therein; or rather, indeed, that every book is likened to a certain young lady of Oxford, concerning whom, as she walketh along High-street, Mr. T. saith that she is horrible, Mr. L. that she is ugly, Mr. F. that she is bad looking, Mr. A. that she is passable, Mr. G. that she is good looking; another Mr. A. that she is pretty, Mr. P. that she is handsome, Mr. F. that she is beautiful, and Mr. N. that she is lovely; not according as the truth is, but according as he chooseth from his preconceived fancy to think of the different parts. Thus one praiseth a blue eye, but another condemneth the same. One thinketh a curl too long, but another desireth it not to be cut. Of such an error touching this book, I beg thee to beware, except in the matter of praising, for thou hast free leave to praise it as much as thou wilt: in return for which I will not cease wishing thee to be rusticated a second time, or even to be expelled, if thou so desirest.

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EXAMINATION PAPERS.

To be translated into your worst Attic Greek, in the style of Thucydides, where he is describing the character of Themistocles, Lib. i. cap. 138.

For Mr. Flashman was a person in whom most truly was manifested a natural strength of head, wherein he was worthy of admiration beyond any other man of his college. For by this strength of head alone, and without aid of instruction, he was the best discerner of Proctors at a distance; and, in respect of things to come, could predict for certain whether a man would be rusticated or expelled for an action. Also no man better than he perceived where he could run on tick; and he knew at once, by his natural sagacity, when it was time to leave his old tradesman, and begin a new bill elsewhere. Likewise there was no steeple-chase that he went not to: yet of him it could never be said that he was spilled. And to say all in a few words, this man, by the power of his understanding, did contrive to get numberless others rusticated and plucked, but never suffered himself either the one or the other, being considered a

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person of most discreet behaviour by his tutor, albeit in real truth he was the most noisy man of his time.

From the Secret History of Oxford and Cambridge, as translated by Hobbes of Malmesbury.

Translate the following into your worst Ionic, in the style of Herodotus.

In the Atlantic Ocean, and nigh upon Cornwall, are some islands called anciently Cassiterides, or the tin islands, but now surnamed Silly, which are much to be admired for their wonderful use and excellence. For therein does tin grow in such plenty, that the inhabitants pass a most loveable life, being ever able to pay their debts, from having plenty of tin. These islands were first discovered, according to tradition, by a man of Cambridge; who being plucked on a time, and having likewise great debts, determined nobly to go in search of them upon the bare report. Therefore letting himself down at night time from his college window, while the porter slept, and being armed with an Ainsworth's Dictionary for defence, he descended to the Cam, and taking a skiff, went along with the stream, through much wild and barbarous country, as was to be expected in those times; till in the end, after ten days' travel, he reached the sea coast, with much danger from the

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savages, which nevertheless he escaped bravely, by wielding of his Dictionary. From the coast he proceeded by land till he came opposite to a small island; which having reached by swimming, he found thereon much tin, lying in heaps of sovereigns along the shore. Likewise the trees had for leaves bank notes, whereof some were of five pound and others of ten pound, according to their age. Seeing which, he stuffed his pockets, not excepting even his fob, with the last mentioned, wisely neglecting the first. But perceiving the islanders to approach, he was forced to flee; and thus escaping to land by swimming, reached Cambridge in thirteen days: where he paid all his own debts, besides those of his friends, albeit not a few of the notes had been destroyed by the salt water. Since his time, many Undergraduates in debt have gone on the same journey, but as yet no one hath succeeded; which is much to be lamented.

A True and Faithful Account of the Cassiterides, or Tin Islands, by Herodotus Britannicus, in his History of Undergraduates.

Historical Questions.

1. Give a particular account of the earliest gown and town rows recorded in history.

2. Does history say how many caps were broken

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in the gown and town row, when Oxford was visited by the Queen?

3. Give an account of the number of horses driven to death last term; and compare the cavalry of Macedonia with that of Oxford and Cambridge.

4. What historical associations are connected with brandy and water? Give an account of the rise and progress of drinking in the Universities.

5. We read in the history of Greece, that it was first peopled by means of migrations. Shew how the same principle still works at Oxford and Cambridge. And explain the terms "licet migrare" and "exeat," by an historical reference to the causes which in general produce these migrations from one college to another. What was the most famous migration of this sort last term?

6. Give a full account of the last steeple-chase, detailing minutely the different falls that occurred, and what parts were bruised. Draw also a map of the ground, and explain the geographical position of each rider and of his horse respectively at the close of the race.

7. How long ago is it since the wild beasts were in the town? Give a clear narrative of the row which occurred with the authorities on that occasion.

8. Give a succinct account of the origin of the Union Society, explaining the alterations in its government since its commencement.

9. Draw up a statistical account of the imposi-

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tions set last term; distinguishing between those which were written by the man himself, and those which were paid for. Explain likewise in what parts of the town those persons live who gain an honest livelihood by writing impositions for the men; and conclude by drawing up a table of the fluctuation in prices paid for impositions during the last ten years. Compare likewise the Cambridge and Oxford system of impositions.

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1. Under what class of revenue do you put the income derived from knocking in? Compare the revenue of Oxford, in this point of view, with that of Athens in the time of Aristides.

2. Account for the invention of swallow-tailed coats, and describe accurately the rise and progress of pea-jackets.

3. Shew what may be learnt of the history of the University from the philosophy of its flash language; and explain the principle upon which it is that Cambridge men use more flash terms than Oxford men.

4. Niebuhr, from observing that caps have tassels, and that the streets of Oxford are not macadamized, comes to the conclusion that the University was originally inhabited by the Pelasgi; which he further confirms by observing, that the inhabitants of it depart and return periodically, according to the vacations, in which we see the

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migratory habits of the Pelasgi exemplified. State the force of the argument.

Translate into your worst English the following account of an event at Cambridge.

Jamque, duabus lampadibus fractis, contra eam quæ tertia stat in vico, progrediebantur, quam subito, laniariis canibus stipatus, Proctor supervenit. Is jam antea, dum in inferiore vici parte versatur, sonitus gliscentes audiverat; quibus excitus collegâ relicto, ad tumultum cum majore copiarum parte summa celeritate processit. Ejus adventu perculsi proximi duo fugam capessunt. Tres jamdudum vino gravati, et pugnare et fugere æque impotentes, manu statim capti sunt. Hos ad collegias suas Proctor ferri jubet. Ipse duobus canibus stipatus cæteros duos persequitur, quorum alter dux facinoris fuerat. Et ille quidem comitem arripiens "curramus" inquit; "Proctor adest. Cito pede opus est." His dictis, ambo per vicum quemdam devium versus rivum profugiunt. Proctor cum canibus insequitur. Jamque togati juvenes marginem prope rivi tetigerant, quum alter, pede lapso, in gramen humidum sternitur; alter (atque idem dux facinoris fuit) a cane arreptus, sanguineum nasum ei dat, deinde in rivum se projicit, ad ripam oppositam nando se laturus. Hic Proctor paulisper se inhibuit, neque enim nare didicerat et Autumnus erat: duorum præterea ejus canium

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alter togatum juvenem qui prolapsus erat, vix tenebat; alter sanguineum suum nasum abstergens vix cernere præ lachrymis potuit. Jamque dux facinoris ad alteram prope ripam accesserat, quum subito, Proctore scapham per marginem quærente, canis vulneratus pudore victus in rivum salit. Celeriter ad ripam oppositam pervenit. Illic dubius in noctis tenebris, ad quem locum hostis se abripuisset, per duas horas frustra se versat, omnes locos explorans. Re infecta ad Proctorem super pontem redit. Proxima die Proctor concilium collegæ sui et Proproctorum vocat. Rem cunctam, quo ordine gesta fuerat, exponit. Tribus togatis qui primi capti sunt quingenti versus imponuntur. Ille qui prope rivum prolapsus erat ad rusticandum terminum it. Dux facinoris non punitur, neque enim agnosci potest.

LIVIUS NOVUS, lib. viii. cap. 7.

Translate the following into the style of Horace's Epistles, as badly as you can, introducing the greatest number of false quantities that you can think of.

A tradesman's son, whom once I knew,
No matter when, or where, or who,
Bred at the desk to daily rounds
From pounds to pence, and pence to pounds,
Seiz'd with a sudden fit for knowledge,
Determin'd straight to go to College;

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The thing was done as soon as said,
A cap with tassel decks his head:
He buys three teacups of his scout,
One with a saucer, one without,
And by kind Alma takes his stand,
With gown on back, and stick in hand.
Friends call and ask him out to dine,
To breakfast some, and some to dine.
Saving is what he takes delight in,
He goes whenever they invite him;
On others' wine gets wondrous merry,
And drunk with port, still calls for sherry.
Meanwhile to pence and farthings true,
Though rich as Crœsus, or a Jew,
He quite forgets to ask his friends
To taste his own, and make amends.
"The man is stingy," flew about;
"Stingy's the word," his friends cried out;
And straight devised, from animosity,
To trick him into generosity!
"I've heard," said one, "you've got some port,
"Of a most truly wondrous sort;
"Let's have a taste, I wish to try it,
"And, if you choose, would like to buy it!"
This said, he op'd the bin and spied
Four dozen bottles side by side;
Demands two forks, the corks to draw,
And finds the wine without a flaw!
Just at this time, (as 'twas agreed,
In case the first friend should succeed,)
Another thirsty friend drops in,
"Oh, oh," says he, "you've op'd your bin!
"Give me a glass we'll drink at ease,
"Or else a tumbler, which you please."
He takes a chair, (of which were plenty,)
No sooner sat, the bottle's empty!
Another bottle sees the light
Another friend appears in sight,
Walks up the staircase, kicks the door,
Drinks up his glass, and calls for more.
Our most reluctant sees his cheer
Like smoke appear and disappear;

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While drinkers fresh come every minute,
And seem to take a pleasure in it.
At last, when all his wine is gone,
Himself grown drunk from looking on,
Runs into Quad, kicks up a row,
Breaks four panes, he don't know how,
For which next morning he is fated
For two terms to be rusticated;
And learns at last, in his sobriety,
How to behave with due propriety;
Nor when to tippling he is prone,
To swill his friends', but spare his own.

Historical Essay.

The origin of boat races in the University, with a detailed account of the principal victories gained in them since their commencement; tracing their influence upon the morals and studies of the place, and comparing the Athenian navy at the death of Pericles with the navy of Oxford and Cambridge.

To be translated into your worst Latin Prose, in the style of Cicero's Orations.

Mr. President, the honourable member is mistaken; for I beg leave to affirm, in the most distinct and positive manner, that when I said of the honourable member that he spoke an untruth, I meant nothing whatever against his private character. But to return to the question before the

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house: if there be any gentleman here who has at heart the interests of this Society, and therefore of the University, and therefore of the world; if there be any gentleman here who respects virtue and reveres antiquity; I beseech him again and again to consider most seriously the disastrous consequences that must inevitably result from the admission of dogs, however small, into the Reading Room. It is very easy for honourable members to say that dogs are admitted at the sister University; that it is a shame to keep them out in the street, while we ourselves are sitting snug over our newspapers; or that they will always be barking at the door so long as they are kept out. All this is very easy to say, Mr. President; but I appeal to facts; I appeal to the articles and ancient statutes of this society, in which it is expressly stated that dogs be not admitted. I am sure I have no enmity against dogs, Mr. President. They are very useful and excellent animals in their place; but if once admitted into our Reading Room, be assured they will overturn the inkstands; they will tear the books to pieces; they will smear the carpet with mud from the streets; they will dirty the trowsers of honourable members; and finally and eventually will not rest, till the ancient honours of this Society have become the common property of the scum of creation.

Speech in the Debating Society, against the admission of dogs into the Reading Room.

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Or the following, in the style of Cicero's philosophical works.

The custom of sending in bills to young men at college, is a thing plainly contrary to the usages of morality and the principles of religion. But what is more than all this, it is opposed to my doctrine of expediency, as is to be seen in the following respects. It curtails generosity, that noblest principle of our nature, since men sometimes do not give champagne at parties because they cannot afford it, and are afraid of having to pay for it afterwards. It condemns the human species to innumerable petty vexations: for the sight of bills is odious to all, especially when one has no money. It corrupts that serenity of mind which philosophy requires. It has a strong tendency to destroy all charitable feelings between a gentleman and his tradesman. It checks the circulation of capital, for it prevents tradesmen from failing. It gives shopkeepers a facility of cheating, enabling them to send in the same bill twice, with additions of what one never bought. It promotes the extinction of the gentry: for if a man pays, he loses his money; if he does not pay he loses his honour. Such are some few of the evil consequences which result from the too prevalent custom of sending in bills: an impropriety on the part of tradesmen which deserves strong censure from

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the legislative powers. It is to be confessed, indeed, that if the custom were destroyed, it would occasion the misery of some few private shopkeepers; but what is this compared with the happiness of the whole human race, more especially to the higher classes of it, which, to all appearance, have the opposite principle implanted in their nature, (for here I am constrained to allow a moral sense,) as one of the first duties of morality?

From the Improved Paley.

Critical Questions.

1. Explain the use of the word Brick in the following sentences:—As fast as a brick. As slow as a brick. As idle as a brick. To read like a brick. To run like a brick. To ride like a brick. To be a brick. As hungry as a brick. An old brick. A young brick. Do you suppose this phrase to be borrowed from ancient authors? If so, what author is it who uses the corresponding Latin or Greek term in the same manner?

2. Explain the expressions "you're sold," and "a fine sell;" and show from the Antigone what Greek word is used in the same manner.

3. Soft fades the sun; the moon is sunk to sleep;
Through heaven's blue fringe the stars serenely peep.
As azure calm floats o'er the breathing sky,
Like Memory brooding over days gone by;

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And while the owls in tender notes complain,
Grim Silence holds her solitary reign.

From which of the Prize Poems are these lines taken? Explain their beauties, and give parallel passages.

4. Has any Prize Poem appeared for the last ten years, without mention of the sun, moon, or stars in it? Explain the use of these great auxiliaries to verse-making; and show how inferior the ancients are to the modern in the number of their suns, moons, and stars.

5. Are you acquainted with any other use of the sun and moon besides this use of helping writers of Prize Poems? Give reasons why these authors have not made an equal use of comets, especially when modern science has discovered that there are so many to spare.

6. Trace analogically the application of the word Coach, when it is said by a man, that he has "just taken such a coach to help him through his small."

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1. Tres fratres Cœli navigabant roundabout Ely.
Omnes drownderunt qui swimmaway non potuerunt.

Shew the false quantities in these lines. Who are the *tres fratres* supposed to have been? How many were drowned according to the last line? At what era of Cambridge did this important event occur? and what poet is supposed to have

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written the lines? Give Heyne's reading of the fourth word in the second line, and shew on what ground Porson objects to it.

2. Dr. Bentley argues that Phalaris was not plucked at college. Upon what grounds? State the argument.

3. When a man is trying to remember a thing, it is common to say that "he feels it at his finger's ends." Shew how this expression took its rise from the custom of writing problems and chronological tables on one's nails, just before going to be examined.

4. Explain philosophically the following terms: gip; scout; no end of clever; a tough chap; a splendid man; a shady man; and any flash terms that you can call to mind.

5. Distinguish between a drag, a tandem, a buggy, a gig, a phaeton, and a coach.

6. When Cicero designates himself as Novus homo, does he not simply mean that he was a Fresh-man? Compare the two terms.

7. Explain the Cambridge expression, "What's the odds, so long as you're happy?" and compare it with the famous saying of Solon.

Translate the following into your worst English.

Oh fortunatos nimium sua si bona nôrint
Sleevatos bachelors! neque enim sub sidera nightæ

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Ad bookas sweatant; nec dum Greattomia quartam
Lingua horam strikat, saveall sine candle tenentes,
Ad beddam creepunt semasleepi; nec mane prima
Scoutus adest sævus tercentum knockibus instans
Infelix wakare caput. Sed munera mater
Ipsa dat Alma illis, keepuntque secantque chapellam
Quandocunque volunt. Si non velvete minaci
Ornati incedunt, non pisces ad table higham
Quâque die comedunt, ast illis cuttere semper
Quemque licet tutorem, illis lectura nec ulla,
At secura quies, et nescia pluckere vita.

1. Explain the use of sleeves, comparing ancient and modern sleeves. What substitutes did the early Romans use for pocket handkerchiefs? Describe Cicero's pocket handkerchief, mentioning the most remarkable holes. Was it marked with name? At which corner? In patent ink, or thread? And by which of the maids?

2. Prove to which of the Universities these verses apply, from the third and sixth lines.

3. Shew from internal evidence at what period of history these lines were composed. And give the history of the most remarkable dog-latin poets.

4. Porson reads shoutibus instead of knockibus. Heyne has proposed bawlibus *suo periculo;* and another very learned editor chooses for his reading kickibus. Shew why the present reading is preferable; and what historians tell us concerning the manner in which scouts used to wake the men in those times.

5. From what part of these verses does Virgil seem to have borrowed?

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6. Translate the following into dog-english:

Tum forte in turri, sic fama est, reading man alta
Invigilans studiis pensum carpebat, at illum
Startulat horrid uproar, evertitur inkstand—ibi omnis
Effusus labor, impurus nam labitur amnis
Ethica per Rhetoricque.———
Qualis ubi ingentes, coacha veniente, portmantos
Greatcoatosque bagosque humeros onerare ministri
Bendentis vidi, quem dura ad munia mittit
Angelus aut Mitre, vicinave stella Gazellæ.

By what poet of what era were these verses composed? Give a chronological history of the principal events in his life; mentioning whether he is noticed by any contemporary poet.—What reading has been proposed by Heyne instead of "portmantos," for the sake of removing the false quantity? Is this poet in general very particular about his quantities?—What was the name of the person so poetically termed "reading man?" and to what fable is allusion made by the expression "sic fama est?"—Shew how Mr. B*** cannot be the gentleman alluded to.

Logical and Rhetorical Questions.

1. Aristoteles Novus, among other characters which he sketches in his Rhetoric, says of the freshman, as follows:

"Now the freshman differeth from the man of standing in these respects. He often weareth his cap and gown, sometimes bearing a walking-stick also. He calleth another "Sir." He speaketh

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of the boys at his college. He determineth on a first class, scorning less. He attendeth lecture with reverence. He approveth not the manner of dining. He respecteth the grass-plot. He thinketh at chapel that all others be looking at him. He seemeth ashamed at his own wine-party, making excuses many. He putteth on a grave countenance in passing the Proctor. He looketh this way and that way in walking. He appeareth proud of something. He despiseth school-boys. He buyeth one cigar. He beggeth thy pardon if thou upset his skiff. He useth often the word Governor. He buyeth a large Lexicon. He thinketh it time for him to fall in love. He goeth to bed at ten. He writeth home once a fortnight. He weareth a long tassel to his cap. He payeth ready money, refusing discount as dishonourable. He telleth you concerning his uncle. He purchaseth a Calendar to see his own name therein. He toucheth the bottle with reverence. He buyeth false collars, changeth shoes for boots, sporteth straps, and of all great things considereth the University to be the greatest, whereof in his own mind himself formeth no small portion."

Explain this character by a reference to persons whom you know, and refer each point to the wrong head in the Rhetoric.

2. Illustrate Aristotle's sketch of youth, middle age, and old age, from the above character, and from the two following sketches of the same

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gentleman at two other stages of his college career.

The same person when he hath passed his Little-go.

He getteth tipsy twice a week. He cutteth chapel and lecture. He buyeth a pea, and taketh to him a swallow-tailed coat. He promoteth rows. He sporteth a blue and white shirt. He sweareth genteelly. He talketh loud against bigotry. He buyeth cigars by the box. He borroweth a pink. He ridiculeth his former self. He considereth a quantity of bills to be gentlemanly. He boasteth of cutting the Proctor. He thinketh a first class a slow thing. He liketh to be seen with one who hath been rusticated. He acteth contumeliously at collections. He knocketh in late. He scorneth tea and bread and butter. He dineth seldom in hall. He preferreth shrewdness to learning. He writeth home once a term, and then for money. He buyeth translations. He considereth ladies to be a bore. He hath a good hand at whist, but chooseth rather to play with beginners. He cutteth his reading friend, as being slow. He shieth at his tutor's windows, if there be others looking on. He encourageth whiskers. He killeth hacks. He selleth his large Lexicon for ready money. He desireth to be in the army. He considereth the University that it is a mean place, and becometh not a man that knows the world, and hath spirit.

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The same when a Bachelor.

He consoleth himself by thinking that he could have done better if he had pleased. He affirmeth that he hath never enjoyed himself. He keepeth a quiet pony. He considereth a fellowship to be a good thing. He payeth his pastrycook, but not his tailor. He giveth a quiet breakfast-party twice a term. He oftentimes adviseth others. He weareth continually his cap and gown. He disputeth in divinity. He angleth for pupils. He changeth whist and écarté for chess. He approveth of toast and water. He affirmeth of smoking that it is vulgar. He buyeth the Waverley novels second-hand. He selleth certain of his old pictures. He writeth a pamphlet on the vices of the University. He studieth Russell's Modern Europe. He mindeth not to be seen in an old coat. He talketh of the time when he was an Undergraduate. He goeth to bed at eleven. He beginneth German. He falleth in love. He getteth sweatmeats from home, and buyeth apples by the bushel for dessert. He prideth himself on neatness. He buyeth a picture of his college. He eateth greatly at supper parties. He respecteth himself as one that is experienced. He taketh upon him to order dinner. He considereth the University to be a decent place, and himself to be a decent member thereof.

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3. All members of the University wear caps and gowns.
Some ladies wear caps and gowns;
Therefore some ladies are members of the University.

Prove the correctness of this syllogism; also of the following:

A man in a skiff has got sculls in the water.
Sculls contain brains;
Therefore a man in a skiff has got brains in the water.

4. Is the following a correct sorites?

All young ladies are agreeable; all agreeable things are pleasant; all pleasure is uncertain; all uncertain things are vain; all vanity is good for nothing; therefore all young ladies are good for nothing.

5. Put the following argument into a syllogistic form:

"I must say it was a great shame in the examiners to pluck such a fellow as me, especially when I have been plucked twice before by accident. And I am sure no one can say I was idle; for I read all day through the last fortnight, except on hunting days. However, I dare say the Governor wont find it out, for he's a slow brick."

6. The schoolmen define man to be "animal implume." Prove this definition to be false, from the fact that a man is capable of being plucked.

7. Are the speeches in the Union Society to be considered as deliberative, judicial, or epideictic? Explain the singular circumstance that no mention of the Union Society is to be found in Aristotle's Politics.

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8. "We understand that Major D** of W***, near Yarmouth, has been convicted of receiving three kegs of smuggled brandy," May not this be called an "illicit process of the major?"

9. Explain the logical distribution of a term by reference to the meaning of the word Term-trotter.

10. Distinguish metaphysically between Oxford milk and Oxford cream, showing from Plato how much water is necessary to constitute the first and how much milk the last.

Translate the following into your worst English.

Οἱ δὲ ἀπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα χειμερινὸν ὕδατι, καὶ ἀνεμῳ, καὶ ἅμα ἀσέληνον, ἐξήεσαν. Ἡγεῖτο δὲ Σμῖθος ὅσπερ καὶ τῆς πείρας αἴτιος ἦν. Καὶ πρῶτον μὲν τρία βλάνκεττα συνδήσαντες ὕνγησαν αὐτὰ ἔξω. Τότε δὲ ὁ Σμιθὸς παραινέσας Θομψῶνα καὶ Ἰονσῶνα καὶ Ἰακωβσῶνα δουνλέττει ἑαυτον πρὸς τὴν γῆν. Οἱ δ' ἄλλοι ἐφόλλουσαν αὐτόν. Καὶ δὴ ὅ Θομψὼν καὶ ὅ Ἰονσὼν ἄνευ ψόφου ἐδουνγόττησαν· ὁ δὲ Ἰακωβσὼν, (ὑπέρφαττος γὰρ ἦν,) βλανκέττων τινος βρεακθέντος, φαλλδουννεῖ, καὶ τὸν πορτερὸν ἐξ ὕπνου ἀνεγείρει. Οἱ ἄλλοι μὲν ἐξέφυγον· ὁ δὲ πορτερὸς καὶ ὑποπορτερὸς προσελθόντες Ἰακωβσῶνα τὸν κακοδαίμονα συλλαμβανουσι· Οἱ δὲ τρεῖς οἱ ἀποφυγόντες πολλὴν ὁδὸν ῥυννήσαντες ὡς τάχιστα, τέλος ἐστόππησαν· καὶ πολ-

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λῶν γνώμον λεχθείσων ἐνίκησεν ἡ τελευταία ἡ τοῦ Σμίθου, ὅτι δεῖ λάρκην ἔχειν, καὶ τότε λαρκήσαντας εἰς κολληγίαν πρὸς τὸν πορτερὸν ῥετύρνειν. τὸ δὲ ὄνομα τοῦ πορτεροῦ ἦν Ἰωάννες, καὶ τοῦ ὑποπορτεροῦ Θὼμας. Ταῦτα οὖν δετερμινήσαντες καὶ ἔπραξαν οὕτως. Πρῶτον γὰρ λίθονς εβρεάκησαν πάνας εἴκοσι ἐν τῷ στρήτῳ, κ. τ. λ.

The Secret History of Oxford, by THUCYDIDES NOVUS.

Put the following into bad English verse.

Ὣς ἔφατ'· οἱ δὲ κλάπον Μάσιχοι μάλα γηθόσνοι κῆρ,
Καὶ τῶν ἰσσόντων γένετο ἰαχη τε καὶ ὕπρωρ.
Καὶ τότε Σίνκλαιρος Σκιμμήρῐος ἅλτο χαμᾶζε·
Πολλας ἔχων πατέρας, καὶ σῶμ' Αἴντι ἐοικώς.
Τὸν Λοΐδην δὲ κάκ' ὀσσόμενος προσέφη τε καὶ εἶωεν·
"Τίπτε μέλει ὑμῖν, Μάσικοι, ὅτι Ῥάμβλερός εἰμι;
Καὶ τί πότ' ἐστ' ὑμῖν αὐθώριτί με πρηφέντειν;
Ἀλλ' ὅδ' ἀνὲρ Μασίχης περὶ πάντων ἔμμεναι ἄλλων,
Πάντων δὲ ῥυλεῖν ἐθέλει, καὶ πάντας ἀβύζειν,
Πᾶσι δὲ κομμανδεῖν· ἅτιν' οὐ πείσεσθαι ὀΐω.
Εἰ δέ μιν εὐσπηκοντ' ἔθεσαν θεοὶ αἰὲν ἐόντες
Τοὐνεκά οἱ προθέοσιν ὀνείδεα πᾶσι λέγεσθαι;
Πάντας γ' ἐξπέλλειν ἀγαθοὺς τρείουσι Μασεῖχοι,
Οἷς αἰεί τοι ἔρις τε φιλη πόλεμοί τεμάχαι τέ·
Μήδ' οὕτως κλάσσμαν πὲρ ἐών, Μασίχη θέοειδες,
Κλέντε νόῳ· ἐπεὶ οὐ ψήφῳ ἐξπέλλεαι ἡμᾶς."

UNIOMACHIA.

1. To what alteration in the constitution of the Union do these verses allude?

2. What is understood by the disputed term *Ῥάμβλερος*? Do you agree with the learned

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editor in supposing it must have meant some opposition society, which has been gradually destroyed in the progress of college generations?

3. Who was the hero *Μασίχης*, and what do we know of his history? Discuss this.

4. Dunderheadius explains *Σίνκλαιρος*, by a reference to the Saxon language. Give any explanation of your own that you think better.

5. Explain the term *εὐσπηκοντ'*, mentioning who is the best speaker in the Union at present, and of what country he is. Also what the last motion was that he introduced, and whether it passed or not.

Essay in Moral Philosophy.

1. Connect Plato's theory with New College puddings, and discuss the latter subject.

2. Defend upon philosophical principles the conduct of the Philosopher, in having a large and small hole cut in his door for his cat and kitten. What was the colour of this famous cat?

3. Discuss the theory which justifies men in taking freshmen's caps and gowns instead of their own academicals, when at a party.

4. Make clear the correctness of the following reasons for cutting a man, according to Aristotle's doctrine of friendship in the Ethics:

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"A man may be cut, because he has got on an old coat. Because he has got on a white hat in winter. Because he has taken to reading. Because he has gained a scholarship. Because he advised you. Because you have found a new acquaintance. Because he would not go with you to Abingdon in a tandem. Because he would not get tipsy at your request. Because he has taken to wearing his cap and gown. Because he refused to meet C*** at a wine party. Because his wine is bad. Because his rooms are up three pair of stairs, and therefore difficult to be got at. Because another man says he is an ass. Because he would not go with you on the river. Because his hat is narrow brimmed. Because you find it a bore to nod. Because his dog hurt yours.

Mathematical Questions.

1. A Freshman engages to eat a sponge-cake while a Bachelor is drinking a bottle of port. The Bachelor begins half a second before the Freshman, and has reached his ninth glass by the time that the Freshman is swallowing the sixth mouthful. How long will it be before the Freshman is choked?

2. A and B had drunk some port at the proportionate rate of three bottles to five. A bets B, after this, that he shall be able to distinguish

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between port and sherry after sipping six times of each alternately. He is blindfolded accordingly, and ceases to distinguish when he has sipped half as many times as B had drunk more glasses than himself. How many glasses had A drunk before he began sipping?

3. At what ratio of velocity will an empty bottle in concussion with a nose break the nose in question? Explain this mathematical process of reduction to vulgar fractions.

4. Allowing every man in the University to have six friends, each of whom has six friends, and so on; at what degree of acquaintanceship is every man connected with every man, supposing there to be 1200 men?

5. If one bottle is enough for eight reading men and a half, how many bottles will be requisite for one man who does not read?

6. Of two Cambridge controversialists, one asserts that the apple which Newton saw fall was a codling, the other that it was a golden pippin. State the dispute of these learned philosophers, and shew its effect upon Newton's theory.

7. According to the theory of light, what light is best for escaping the eye of the Proctor?

8. If three men out of seven are plucked when the examiner is in a good humour, how many out of nine will be plucked when he is in a bad humour?

9. Let A be a hunter, B a freshman on the

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hunter's back, C a fence, and D a muddy ditch on the other side of the fence. The hunter A suddenly draws up at the fence C. What connection will follow between the Freshman B and the ditch D?

THE END.

VINCENT, PRINTER, OXFORD.

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THE NEW BELFRY

OF

CHRIST CHURCH, OXFORD.

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THE NEW BELFRY

OF

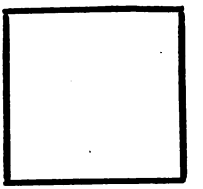
CHRIST CHURCH, OXFORD.

A MONOGRAPH

BY

D. C. L.

"A THING OF BEAUTY IS A JOY FOR EVER."



East view of the new Belfry, Ch. Ch., as seen from the Meadow.

SECOND THOUSAND.

OXFORD:

JAMES PARKER AND CO.

1873.

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CONTENTS.

PAGE

§ 1. On the etymological significance of the new Belfry, Ch. Ch. 7

§ 2. On the style of the new Belfry, Ch. Ch. 7

§ 3. On the origin of the new Belfry, Ch. Ch. 8

§ 4. On the chief architectural merit of the new Belfry, Ch. Ch. 11

§ 5. On the other architectural merits of the new Belfry, Ch. Ch. 11

§ 6. On the means of obtaining the best views of the new Belfry, Ch. Ch. . 12

§ 7. On the impetus given to Art in England by the new Belfry, Ch. Ch. . . 13

§ 8. On the feelings with which old Ch. Ch. men regard the new Belfry . . 14

§ 9. On the feelings with which resident Ch. Ch. men regard the new Belfry . . 15

§ 10. On the logical treatment of the new Belfry, Ch. Ch. 16

§ 11. On the dramatic treatment of the new Belfry, Ch. Ch. 17

§ 12. On the Future of the new Belfry, Ch. Ch. 20

§ 13. On the Moral of the new Belfry, Ch. Ch. 22

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THE NEW BELFRY

OF

CHRIST CHURCH, OXFORD.

§ 1. *On the etymological significance of the new Belfry, Ch. Ch.*

The word 'Belfry' is derived from the French *bel*, 'beautiful, becoming, meet,' and from the German *frei*, 'free, unfettered, secure, safe.' Thus the word is strictly equivalent to 'meat-safe,' to which the new Belfry bears a resemblance so perfect as almost to amount to coincidence.

§ 2. *On the style of the new Belfry, Ch. Ch.*

The style is that which is usually known as 'Early Debased': very early, and remarkably debased.

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§ 3. *On the origin of the new Belfry, Ch. Ch.*

Outsiders have enquired, with a persistence verging on personality, and with a recklessness scarcely distinguishable from insanity, to *whom* we are to attribute the first grand conception of the work. Was it the Treasurer, say they, who thus strove to force it on an unwilling House? Was it a Professor who designed this box, which, whether with a lid on or not, equally offends the eye? Or was it a Censor whose weird spells evoked the horrid thing, the bane of this and of succeeding generations? Until some reply is given to these and similar questions, they must and will remain—for ever—unanswered!

On this point Rumour has been unusually busy. Some say that the Governing Body evolved the idea in solemn conclave—the original motion being to adopt the Tower of St. Mark's at Venice as a model: and that by a series of amendments it was reduced at last to a simple cube. Others say that the Reader in Chemistry suggested it as a form of crystal. There are others who affirm that the Mathematical Lecturer found it in the

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Eleventh Book of Euclid. In fact, there is no end to the various myths afloat on the subject. Most fortunately, we are in possession of the real story.

The true origin of the design is as follows: we have it on the very best authority.

The head of the House, and the architect, feeling a natural wish that their names should be embodied, in some conspicuous way, among the alterations then in progress, conceived the beautiful and unique idea of representing, by means of the new Belfry, a gigantic copy of a Greek Lexicon.* But, before the idea had been reduced to a working form, business took them both to London for a few days, and during their absence, somehow (*this* part of the business has never been satisfactorily explained) the whole thing was put into the hands of a wandering architect, who gave the name of Jeeby. As the poor man is now incarcerated at Hanwell, we will not be too hard upon his memory, but will only say that

* The Editor confesses to a difficulty here. No sufficient reason has been adduced why a model of a Greek Lexicon should in any way 'embody' the names of the above illustrious individuals.

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he professed to have originated the idea in a moment of inspiration, when idly contemplating one of those highly coloured, and mysteriously decorated chests which, filled with dried leaves from gooseberry bushes and quickset hedges, profess to supply the market with tea of genuine Chinese growth. Was there not something prophetic in the choice? What traveller is there, to whose lips, when first he enters that great educational establishment and gazes on this its newest decoration, the words do not rise unbidden—'Thou tea-chest'?

It is plain then that Scott, the great architect to whom the work of restoration has been entrusted, is not responsible for this. He is *said* to have pronounced it a 'casus belli', which (with all deference to the Classical Tutors of the House, who insist that he meant merely 'a case for a bell') we believe to have been intended as a term of reproach.

The following lines are attributed to Scott:—

'If thou wouldst view the Belfry aright,
Go visit it at the mirk midnight—
For the least hint of open day
Scares the beholder quite away.

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When wall and window are black as pitch,
And there's no deciding which is which;
When the dark Hall's uncertain roof
In horror seems to stand aloof;
When corner and corner, alternately,
Is wrought to an odious symmetry;
When distant Thames is heard to sigh
And shudder as he hurries by;
Then go, if it be worth the while,
Then view the Belfry's monstrous pile,
And, home returning, soothly swear
"'Tis more than Job himself could bear!"'

§ 4. *On the chief architectural merit of the new Belfry, Ch. Ch.*

Its chief merit is its Simplicity—a Simplicity so pure, so profound, in a word, so *simple*, that no other word will fitly describe it. The meagre outline, and baldness of detail, of the present Chapter, are adopted in humble imitation of this great feature.

§ 5. *On the other architectural merits of the new Belfry, Ch. Ch.*

The Belfry has no other architectural merits.

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§ 6. *On the means of obtaining the best views of the new Belfry, Ch. Ch.*

The visitor may place himself, in the first instance, at the opposite corner of the Great Quadrangle, and so combine, in one grand spectacle, the beauties of the North and West sides of the edifice. He will find that the converging lines forcibly suggest a vanishing point, and if that vanishing point should in its turn suggest the thought, 'would that *it* were on the point of vanishing!' he may perchance, like the Soldier in the Ballad, 'lean upon his sword' (if he has one: they are not commonly worn by modern tourists), 'and wipe away a tear.'

He may then make the circuit of the Quadrangle, drinking in new visions of beauty at every step—

> 'Ever charming, ever new,
> When will the Belfry tire the view?'

as Dyer sings in his well-known poem, 'Grongar Hill'—and, as he walks along from the Deanery towards the Hall staircase, and breathes more and more freely as the Belfry lessens on the view, the delicious sensation of

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relief, which he will experience when it has finally disappeared, will amply repay him for all he will have endured.

The *best* view of the Belfry is that selected by our Artist for the admirable frontispiece which he has furnished for the first Volume of the present work.* This view may be seen, in all its beauty, from the far end of Merton Meadow. From that point the imposing position (or, more briefly, the imposition) of the whole structure is thrillingly apparent. There the thoughtful passer-by, with four right angles on one side of him, and four anglers, who have no right to be there, on the other, may ponder on the mutability of human things, or recall the names of Euclid and Isaak Walton, or smoke, or ride a bicycle, or do anything that the local authorities will permit.

§ 7. *On the impetus given to Art in England by the new Belfry, Ch. Ch.*

The idea has spread far and wide, and is

* On further consideration, it was deemed inexpedient to extend this work beyond the compass of one Volume.

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rapidly pervading all branches of manufacture. Already an enterprising maker of bonnet-boxes is advertising 'the Belfry pattern': two builders of bathing-machines at Ramsgate have followed his example: one of the great London houses is supplying 'bar-soap' cut in the same striking and symmetrical form: and we are credibly informed that Borwick's Baking Powder and Thorley's Food for Cattle are now sold in no other shape.

§ 8. *On the feelings with which old Ch. Ch. men regard the new Belfry.*

Bitterly bitterly do all old Ch. Ch. men lament this latest lowest development of native taste. 'We see the Governing Body,' say they: 'where is the Governing *Mind?*' And Echo (exercising a judicious 'natural selection' for which even Darwin would give her credit) answers—'where?'

At the approaching 'Gaudy,' when a number of old Ch. Ch. men will be gathered together, it is proposed, at the conclusion of the banquet, to present to each guest a portable model of the new Belfry, tastefully executed in cheese.

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§ 9. *On the feelings with which resident Ch. Ch. men regard the new Belfry.*

Who that has seen a Ch. Ch. man conducting his troop of 'lionesses' (so called from the savage and pitiless greed with which they devour the various sights of Oxford) through its ancient precincts, that has noticed the convulsive start and ghastly stare that always affect new-comers when first they come into view of the new Belfry, that has heard the eager questions with which they assail their guide as to the how, the why, the what for, and the how long, of this astounding phenomenon, can have failed to mark the manly glow which immediately suffuses the cheek of the hapless cicerone?

'Is it the glow of conscious pride—
Of pure ambition gratified—
That seeks to read in other eye
Something of its own ecstasy?
Or wrath, that worldlings should make fun
Of anything 'the House' has done?
Or puzzlement, that seeks in vain
The rigid mystery to explain?
Or is it shame that, knowing not
How to defend or cloak the blot—

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The foulest blot on fairest face
That ever marred a noble place—
Burns with the pangs it will not own,
Pangs felt by loyal sons alone?'

§ 10. *On the logical treatment of the new Belfry, Ch. Ch.*

The subject has been reduced to three Syllogisms.

The first is in '*Barbara*.' It is attributed to the enemies of the Belfry.

Wooden buildings in the midst of stone-work are barbarous;
Plain rectangular forms in the midst of arches and decorations are barbarous;
Ergo, The whole thing is ridiculous and revolting.

The second is in '*Celarent*,' and has been most carefully composed by the friends of the Belfry.

The Governing Body would conceal this appalling structure, if they could;
The Governing Body would conceal the feelings of chagrin with which they now regard it, if they could;
Ergo, ... (*MS. unfinished.*)

The third Syllogism is in '*Festino*,' and is the

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joint composition of the friends and the enemies of the Belfry.

To restore the character of Ch. Ch., a tower must be built;
To build a tower, ten thousand pounds must be raised;
Ergo, No time must be lost.

These three Syllogisms have been submitted to the criticism of the Professor of Logic, who writes that 'he fancies he can detect some slight want of logical sequence in the Conclusion of the third.' He adds that, according to *his* experience of life, when people thus commit a fatal blunder in child-like confidence that money will be forthcoming to enable them to set it right, in ten cases out of nine the money is *not* forthcoming. This is a large percentage.

§ 11. *On the dramatic treatment of the new Belfry, Ch. Ch.*

Curtain rises, discovering the Dean, Canons, and Students, seated round a table, on which the mad Architect, fantastically dressed, and wearing a Fool's cap and bells, is placing a square block of deal.

Dean (*as Hamlet*). Methinks I see a Bell-tower!

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Canons (*looking wildly in all directions*). Where, my good Sir?

Dean. In my mind's eye—(*Knocking heard*) Who's there?

Fool. A spirit, a spirit; he says his name's poor Tom.

Enter THE GREAT BELL, *disguised as a mushroom.*

Great Bell. Who gives anything to poor Tom? whom the foul fiend hath led through bricks and through mortar, through rope and windlass, through plank and scaffold; that hath torn down his balustrades, and torn up his terraces; that hath made him go as a common pedlar, with a wooden box upon his back. Do poor Tom some charity. Tom's a-cold.

Rafters, and planks, and such small deer,
Shall be Tom's food for many a year.

Censor. I feared it would come to this.

Dean (*as King Lear*). The little dons and all, Tutor, Reader, Lecturer——see, they bark at me!

Censor. His wits begin to unsettle.

Dean (*as Hamlet*). Do you see yonder box, that's almost in shape of a tea-caddy?

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Censor. By its mass, it is like a tea-caddy, indeed.

Dean. Methinks it is like a clothes-horse.

Censor. It is backed like a clothes-horse.

Dean. Or like a tub.

Censor. Very like a tub.

Dean. They fool me to the top of my bent.

Enter from opposite sides THE BELFRY *as Box, and* THE BODLEY LIBRARIAN *as Cox.*

Librarian. Who are you, Sir?

Belfry. If it comes to that, Sir, who are you?

They exchange cards.

Librarian. I should feel obliged to you if you could accommodate me with a more protuberant Bell-tower, Mr. B. The one you have now seems to me to consist of corners only, with nothing whatever in the middle.

Belfry. Anything to accommodate you, Mr. Cox. (*Places jauntily on his head a small model of the skeleton of an umbrella, upside down.*)

Librarian. Ah, tell me—in mercy tell me—have you such a thing as a redeeming feature,

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or the least mark of artistic design, about you?

Belfry. No!

Librarian. Then you are my long-lost door-scraper!

They rush into each other's arms.

Enter TREASURER *as Ariel. Solemn music.*

SONG AND CHORUS.

Five fathom square the Belfry frowns;
All its sides of timber made;
Painted all in greys and browns;
Nothing of it that will fade.
Christ Church may admire the change—
Oxford thinks it sad and strange.
Beauty's dead! Let's ring her knell.
Hark! now I hear them—ding-dong, bell.

§ 12. *On the Future of the new Belfry, Ch. Ch.*

The Belfry has a great Future before it—at least, if it has not, it has very little to do with Time at all, its Past being (fortunately for our ancestors) a nonentity, and its Present a blank. The advantage of having been born in the reign of Queen Anne, and of having

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died in that or the subsequent reign, has never been so painfully apparent as it is now.

Credible witnesses assert that, when the bells are rung, the Belfry must come down. In that case considerable damage (the process technically described as 'pulverisation') must ensue to the beautiful pillar and roof which adorn the Hall staircase. But the architect is prepared even for this emergency. 'On the first symptom of deflection' (he writes from Hanwell), 'let the pillar be carefully removed and placed, with its superstruent superstructure' (we cannot forbear calling attention to this beautiful phrase), 'in the centre of "Mercury." *There* it will constitute a novel and most unique feature of the venerable House.'

'Yea, and the Belfry shall serve to generations yet unborn as an aërial Ticket-office,' so he cries with his eye in a fine frenzy rolling, 'where the Oxford and London Balloon shall call ere it launch forth on its celestial voyage —and where expectant passengers shall while away the time with the latest edition of "Bell's Life"!'

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§ 13. *On the Moral of the new Belfry, Ch. Ch.*

The moral position of Christ Church is undoubtedly improved by it. 'We have been attacked, and perhaps not without reason, on the Bread-and-Butter question,' she remarks to an inattentive World (which heeds her not, but prates on of Indirect Claims and of anything but indirect Claimants), 'we have been charged —and, it must be confessed, in a free and manly tone—with shortcomings in the payment of the Greek Professor, but who shall say that we are not all "on the square" *now?*'

This, however, is not *the* Moral of the matter. Everything has a moral, if you choose to look for it. In Wordsworth, a good half of every poem is devoted to the Moral: in Byron, a smaller proportion: in Tupper, the whole. Perhaps the most graceful tribute we can pay to the genius of the last-named writer, is to entrust to him, as an old member of Christ Church, the conclusion of this Monograph.

'Look on the Quadrangle of Christ Church, squarely, for is it not a Square?

And a Square recalleth a Cube; and a Cube recalleth the Belfry;

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And the Belfry recalleth a Die, shaken by the hand of the gambler;

Yet, once thrown, it may not be recalled, being, so to speak, irrevocable.

There it shall endure for ages, treading hard on the heels of the Sublime—

For it is but a step, saith the wise man, from the Sublime unto the Ridiculous:

And the Simple dwelleth midway between, and shareth the qualities of either.'

FINIS.

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OXFORD:

By T. Combe, M.A., E. B. Gardner, E. Pickard Hall, and J. H. Stacy,

PRINTERS TO THE UNIVERSITY.

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ABRACADABRA.

A FRAGMENT

OF

UNIVERSITY HISTORY.

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1877.

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ABRACADABRA.

—o—

ALMOST a hundred years ago, when the Age of Reason had just come to an end, and the Age of Unrest gave promise of setting in, the members of a group of ancient institutions began to be distressed at finding that they had more time on their hands than they could easily spend and fewer duties than they could conscientiously discharge.

Fortunately there still hung about the place the tradition of a much earlier time, in which there had been great activity and not inconsiderable renown: and when at last *ennui* became insupportable, it was agreed almost without demur to revive some of the habits which had fallen into decay. The special habit which found most favour was that of asking questions. The institutions of which we are writing were to a great extent composed of youths, and it was thought that it would be a useful thing to have, as in ancient times, some means of distinguishing a sharp youth from a dull one. The earlier plan had been to set the youths to cross-question each other: but the happy thought now suggested itself that a double purpose would be fulfilled if the older members of the institutions were employed to ask all the questions and the younger members confined to giving answers. The practice is said, like many other

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excellent inventions, to have been anticipated centuries ago in China: but its importance in the history of the world began with its more recent revival: and when the earth has again shifted its poles, and the inhabitants of the Antarctic Circle write the History of Extinct Civilizations, it will doubtless be placed with the telegraph and the locomotive engine, in the front rank of the contrivances which tended to make life uncomfortable.

So much having been agreed upon, the next point was to determine the particular subject in which the questions should be asked. And here a difficulty arose. Even in days which were within the penumbra of the Age of Reason there were not wanting persons who maintained that educational value and practical utility were capable of being combined. But the majority held a sounder faith, and resolved that they ought to be kept separate; it being obviously inexpedient that confusion should exist in a student's mind between what was worth knowing in itself, and what was worth knowing in order to be able to answer questions about it. The latitude of choice which this resolution gave caused, however, much discussion. So many subjects satisfied the condition of having no intrinsic value as to make the choice one of extreme difficulty; especially as, in spite of the decision of the majority, the old controversy threatened to break out again between those who, with a traditional love of Classical literature, advocated the advantages of learning the accents of Homer without the words, and those who, believing in the superior educational efficiency of modern languages, urged the reciting of "Paradise Lost" backwards. The controversy seemed almost endless, until at last one, wiser than the rest, who

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had travelled in the east and learned something, not only of Oriental languages but also of the mysterious lore which those languages contain, suggested

ABRACADABRA.

The suggestion acted like a spell, and was adopted without delay. For nearly half a century all questions and all answers circled round that single word. Absolutely valueless for practical life, it was perfect as an educational instrument; absolutely inscrutable in itself, it became thereby the key to all mysteries and all knowledge.

An uninformed outsider might indeed suppose that the requirement was inadequate, and the test extravagantly easy. But there is nothing which may not be made difficult by means of well-devised text-books and clever teachers. It was agreed on all sides that, with due diligence, ABRACADABRA might be mastered in two years; but it was at the same time felt that, from an educational point of view, such an abridgment of the time of study would seriously curtail its usefulness: other less desirable tests might be devised for the years which would be left unemployed, and possibly in time a desire might arise to acquire knowledge useful in itself, which would be fatal to real education.

Accordingly it was agreed, as a preliminary precaution, that whatever was written about it should be written in a foreign language. No one could begin to study it until he had mastered a dialect of *Anitalaugnil*, which was made specially difficult in order to render the study of ABRACADABRA more efficient.

It was further agreed,—and as to the propriety of the resolution there can hardly be two opinions—that no one

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should be admitted to answer questions about ABRACADABRA who could not say heartily and *ex animo* that after weighing the various arguments of the Franciscans and Dominicans respectively on the subject of *meritum de congruo* he had hit upon precisely the same compromise as that which had been made by a certain committee of divines about two hundred and fifty years before.

In this way the number of youths who were ready to answer questions about ABRACADABRA was prevented from becoming inconveniently large, and at the same time those who came were detained for a proper number of years at the most admirable of European institutions.

The modes of question and answer which were adopted, when the test came into actual operation, were such as to give room for the exercise of various powers of mind, and to encourage considerable varieties in the modes of study.

Sometimes it was studied straightforwards, each letter of the combination leading up to and involving the study of the following letter, thus

A...B...R...A...C...A...D...A...B...R...A.

This was known as the *a priori* or Progressive Method.

Sometimes it had to be studied backwards, thus

A...R...B...A...D...A...C...A...R...B...A.

This was known as the *a posteriori* or Regressive Method.

Sometimes it was given in a fragmentary form, and the gaps had to be supplied by the light of the inner consciousness, thus

...BRA.....BRA...

This was known as the Method of Conjecture.

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Sometimes it was studied with a view to rearrangement in a poetical form, thus

(1.)

A B
R A C
A D
A B
R A.

(2.)

A R B
A D
A C
A R B
A.

This was known as the Method of Composition*.

Sometimes it was studied as a pyramid, thus

A
C A D
A C A D A
R A C A D A B
B R A C A D A B R
A B R A C A D A B R A.

This was known as the Philosophical Method: but unfortunately its partizans, who outnumbered the students of all the other methods taken together, were divided into two schools and carried on an almost interminable controversy as to the way in which the method should be applied. One school maintained that the base of the pyramid should be studied first, and the ascent to the apex made by gradually

* It may be observed in regard to the two examples which we have given that the exquisite skill shown in their composition was so highly appreciated by cognoscenti as to induce the Prime Minister of the day to select their authors for a Bishopric and a Deanery respectively.

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narrowing steps. The other school contended that the true method was first to ascend the pyramid on one side and then to descend it on the other. (There were some cynical sciolists who maintained that both methods gave the same results: and there were some who went even further and asserted that since a = o, a × b × r × a × c × a × d × a × b × r × a also = o, whichever method was pursued: but of these no account need be taken, it being obvious that such assertions border upon scepticism).

The number of youths who were attracted to the study of ABRACADABRA in one or other of these methods increased year by year, and the effect upon society was beneficial in the extreme. Even the uninitiated crowd to whom ABRACADABRA in itself was a mere combination of meaningless sylables admitted its incomparable value as an educational instrument. Whatever else it might do, at any rate it gave a man culture. Without it no one could be a gentleman. So far did this impression of its value extend that when a distinguished statesman once misplaced a consonant in pronouncing it, it was agreed that he could never have been at a public school and that his capacity for dealing with public affairs was at least open to suspicion. Even religion itself did not escape its influence: there was a consensus of opinion that no one who was ignorant of it ought to be admitted to teach and preach: how impossible it would be, it was thought, for an educated man, sitting in his pew to listen as patiently as a Christian man ought, to the consolations of religion from a person who persistently accented the wrong A.

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It was the golden age of education, and what is even more important to a civilized country, it was the golden age of gentlemanliness. But like all earthly paradises it lasted only for a time: at the end of about half a century a storm broke over the institutions in question, which caused grave apprehension to those who loved education best.

It happened that those institutions were in receipt of large funds which had been bequeathed to them from time to time for division among their members. Of course ABRACADABRA had nothing to do with it, nor was any fault attributable to the existing recipients. If a remote ancestor chose to leave his property burdened with the condition that those whom he designated as his heirs must be members of such and such institutions, it was no fault of those heirs if they took the property subject to that condition. But they were not wise in their generation, and an unfortunate error of judgment threatened to result in a serious change. One or two institutions had begun the vicious practice of giving some of their revenues for the encouragement of the students of ABRACADABRA, and of comparing one youth with another to find out who had studied it best. In this way there grew up a tendency to connect the idea of study with the idea of emolument, and the floodgates of revolution were opened. A number of young gentlemen who were being brought up side by side with the fortunate heirs of the old testators began to feel a kind of craving for other people's property. It is true that the craving was absurd; but at the same time if the very respectable and fortunate persons who administered the affairs of the institutions had been clever as well as lucky,

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they would have made a compromise. As it was, they put their foot firmly down on the proposition that a man had a right to do as he pleased with his own; and this proposition, which was detected as underlying all radical schemes for the subversion of society, was of course easily overthrown by the attacks of a conservative logic and the general good sense of the community. Moreover the agitation had begun at a time which was fortunate for its success. It was one of those epochs in which the public mind is roused to a consciousness of the necessity of a great act of virtue; and the gratification which resulted from its inflexible determination to perform an obvious but expensive duty, at the cost of other persons, was intense in the extreme. It was considered to be a matter of *la haute politique* to utilize the funds of the institutions in question in such a way as to provide a succession of persons who should serve as models of polite demeanour and elegant expression in the midst of a slovenly and slipshod generation.

The result was the passing of a law to the effect that any youth who showed capacity for learning ABRACADABRA should receive an annual sum of £80, or if he preferred it, £100, to encourage him in his studies; and that if, four years afterwards, he proved that he had used his opportunities well, he should receive a stipend of £300 a-year for life. The previous knowledge of the controversy respecting *meritum de congruo* was dispensed with. Half a dozen clamorous adherents of new-fangled heresies were at the same time gratified by receiving similar pensions for proficiency in studies which possessed merely practical utility; no sane person being found to argue that any educational benefit was derived from cutting up dead

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animals, or from combining harmless fluids in such a way as to produce offensive odours.

The impetus thus given to the study of ABRACADABRA, which the trifling incident last mentioned did not in any way check, caused that study to progress in an accelerating ratio. The competition for these annual stipends became a prominent fact in the national life. Schools vied with one another in sending candidates to compete, and the preparation of such candidates became a thriving trade. Every year saw the system of asking questions take a wider range: and every year saw also the production of some new device which had been invented in order that questions might be asked about it. The race of teachers grew to the occasion: what they had learnt in one place they taught in another: and what they had been paid to learn they were still better paid to teach. The natural result was, that many intelligent youths were withdrawn from industrial pursuits, and that even some of the idle classes were stimulated to wish to live at the public expense, instead of living at their own. Mere statisticians indeed asserted that the interest on the capital which was invested in producing competitors was larger than the income which was annually divided among those who were successful. But glory counts for something: and the fortunate youth who won the blue ribbon in answering questions about ABRACADABRA was almost as distinguished in his time as a fast bowler at cricket.

So for a quarter of a century did learning flourish and

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abound. The fervid apostles of the Gospel of Worry made many converts, and received their reward. In former days it had been enough to say that without ABRACADABRA no one could be a gentleman; it was now said that without it no one was fit to be a policeman. A new Department of State was created. The national policy in regard to public officials underwent a total change. Tidewaiters and marines, surveyors of woods and forests and calculators of birth-averages, hangers-on at foreign embassies and administrators of Eastern provinces, engineers, postmen, gunners, and ships' doctors, were all brought beneath the influence of this potent spell. It spared neither age nor sex. It invaded even the sanctities of home: and the day seemed to be approaching when a knowledge of ABRACADABRA would be as indispensable as good looks to young ladies in search of a husband.

At last came another of those times which are so fatal alike to individuals and to communities—a time of plethora. The Age of Unrest was at its climax. The money spent on paying one set of persons to ask questions, and another set of persons to devise appropriate answers, formed a notable element in the national economy. But while those who were engaged in the work felt that they were paid too little for doing too much, there arose a tendency in the public mind to believe that they were paid too much for doing too little. The result of the meeting of these counter currents was a general movement towards change.

A fortunate accident gave the movement a new force, and promised at one time to give it a new direction.

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A party of young and discontented, but energetic men, had begun to suffer from the *ennui* which sometimes after twenty years' study is found to attend the learning of ABRACADABRA. They had exhausted all known ways of learning it. They had learnt it backwards, and they had learnt it forwards; they had learnt it as a pyramid, and they had learnt it as an inverted pyramid; they had analysed the composition of the letters, and made all possible combinations of them; no new method of study was visible even on the far horizon. They at once, though with a different motive, swelled the ranks of the advocates of change. It was absurd, they said, for persons to be pensioned for life merely for showing that they knew what their fathers knew before them. In fact, knowledge was a will-o'-the-wisp; it never could be attained. What was wanted was not knowledge, but investigation. The money which had been hitherto given to those who knew, ought henceforth to be given to those who said that they were trying to find out.

The happy thought struck a member of the Government as one which would render his name famous in the annals of legislation if it were embodied in an Act of Parliament. Consequently a bill was drafted, the main provisions of which were that the whole revenues of the institutions of which we have been writing should be thrown into a common fund, and that a body of commissioners should be appointed for the purpose of dividing that fund at their discretion among persons whose silence gave evidence that they were engaged in thought.

The proposal was in every sense most opportune: at a time when the nation in general was suffering from

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a surfeit of knowledge, when more books were written than could possibly be read, and the young of both sexes were being forced into schools against their will, it became a matter of national concern to pay persons to be silent. No society can safely exist without a drag upon its wheels; and it would be difficult to imagine one which gave fairer promise of success. It had, of course, its weak point. But fortunately that weak point was seen by its promoters; and in introducing the Bill great stress was properly laid upon the necessity of empowering the Commissioners to grant sufficiently large incomes to the persons whom they selected for the purpose to do their work thoroughly; it was said with great truth that if, for example, the annuity amounted to only £500 a-year, the recipient might be induced to eke out his income by occasionally writing a book, or giving a lecture; whereas, if he were guaranteed £1,000 a-year he would be likely to perform the function of silent thinking as effectively as the most highly paid of his predecessors.

But like almost all great schemes for the public good, the proposal met with little favour. ABRACADABRA still asserted its supremacy. The cry was raised that education was in danger. The numerous young men whose superior attainments gave them a title to sneer at the rest of mankind, saw clearly that their race was threatened with extinction, and wrote down the Bill with a vigour which was irresistible. Even in Parliament itself the Government could hardly count upon its own habitual supporters, and was glad to escape defeat by effecting a compromise. The Minister who had introduced the Bill, an-

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nounced amidst great applause, that he had seen reason to alter its scope, and that ABRACADABRA, as hitherto studied, would remain practically undisturbed.

Henceforth the only opposition to the Bill came from a different and uninfluential quarter. A Member of Parliament who is believed to have been at one time a student of the Dismal Science, made a paradoxical proposal which is worth quoting as an instance of the degree to which a want of appreciation of the blessings of Education may disturb the balance of the mind.

(His observations were not considered of sufficient importance to be reported verbatim, but we quote from the best condensed report which we have been able to find.)

The honourable member said that, "with profound re- "spect for the great authorities who could be quoted "against him, he ventured in the first place to express "his entire dissent from the policy of creating a branch of "knowledge in order to pay persons to answer questions "about it. He maintained, on the contrary, that the "withdrawal of a number of intelligent youths from in- "dustrial pursuits in order that they might be paid to "spend the first part of their lives in answering questions, "and the rest of their lives in reflecting upon the excel- "lence of the answers which they had given, was attended "with serious loss to the productive powers of the com- "munity. But even admitting the desirability of the end "in view, he further doubted the policy of the means em- "ployed. He contended that, assuming the wisdom of "encouraging a particular branch of study, the worst pos- "sible plan for the purpose was to pay persons to study it.

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"He maintained, on the contrary, that study and what "was called the 'endowment' of study were in inverse "ratio." (cries of Oh! Oh!). "He begged to apologize if "he had made use of an unparliamentary expression, but "he would remind the House that in the country which "furnished the material of most of the books which "members of the institutions under discussion were paid "to read, such payments were almost unknown. He "would bring those institutions under the same condi- "tions; he would abolish such payments altogether; he "had sufficient confidence in the genius and industry of his "fellow-countrymen to feel sure that if this were done, "the existing relations between England and the country "to which he had referred would be reversed, that learn- "would again flourish, and that even the great goddess "ABRACADABRA would receive an increase of wor- "shippers.

"It would, of course, be asked what he proposed to "do with the funds in question. The proposal which he "had to make had at any rate a practical aim. He was "aware that that fact would not commend it to honourable "members who had had the advantage of learning ABRA- "CADABRA, but, at any rate, it was to his mind a merit. "It had the further merit of meeting the two objections "which existed in his mind both to the present state of "things and to the Government proposal. It would on "the one hand not interfere with the productive activity "of the country, and it would on the other hand, contain "in itself a guarantee for the efficiency of the work "which would be done. His proposal was that the funds "in question should be devoted to the encouragement of

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" the *brass-button trade.* He proposed that scholarships of " £100 a-year for four years should be devoted to those " youths who showed most ability in making brass buttons, " and fellowships of £300 a-year for seven years to those " who showed most ability in polishing them. He claimed " as a special advantage of this plan over the Government " proposal, that the number of buttons made or polished " could be counted, and that the efficiency of those who " were engaged in making or polishing could thus be " accurately tested. No doubt this would in some quarters " be regarded as a fatal objection; but he appealed to the " House to give fair consideration to a plan which while " it would stimulate learning by removing a dead weight " from its wheels, would at the same time stimulate a " somewhat languishing industry by developing technical " skill. His contention was, in short, that this transfer- " ence of educational endowments from ABRACADABRA " to brass buttons would have the advantage, on the one " hand, of increasing both the knowledge and the wealth " of the community; and, on the other hand, of diminish- " ing the number of intelligent and worthy gentlemen who " could find no better employment than that of writing " essays week by week upon the well-worn text, 'See how " 'perfectly we have been educated.'"

It is needless to say that the proposal was received with a contempt which almost amounted to derision. Nothing but the fact of the honourable member's well known passion for roller-skating prevented the rise of a suspicion that he had taken leave of his senses. The Government proposal in its modified form was carried amid the ringing

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cheers of a crowded House; for another quarter of a century the highest product of civilization was safe; and even long after that

FLOREAT

ABRACADABRA.

*** Since the foregoing fragment of history went to press, we have been favoured by the courtesy of one of the Government Commissioners with a copy of the first draft of the scheme which has been drawn up for the reform of one of the institutions in question; we have received his permission to publish a summary of it, of course on condition of suppressing the actual names of the institution and the offices referred to;—

Draft, &c.

"It having been shewn to the satisfaction of the Commissioners that an annual sum of £3,000 is divided among the holders of three offices, one of which has inadequate duties, and another has been shown to be a sinecure, the following arrangement is substituted:

"1. The annual sum of £100 is to be deducted from A's income and added to that of B.

"2. The annual sum of £100 is to be deducted from B's income in order to create the nucleus of an income for the holder of a new office C, to which D, whose previous office is abolished, is to be nominated.

"3. The rest of the income of the new office is to consist of the previous income of D, minus £100, which is to be given to A, in compensation for the loss of income caused by the necessary deduction in favour of B."

The Commissioner to whom we are indebted for a copy of this scheme, writes of it in somewhat sanguine terms; he is of opinion that while the reforming party will be gratified by the manner in which it satisfies their very proper desire for change, the conservative party will also be gratified at finding that the existing state of things is not seriously disturbed.

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4

Francis Sanders

Lars Porsenna.

OXFORD:
THOS. SHRIMPTON AND SON.
BROAD STREET.

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Hans Lorsemma.

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Lars Porsenna.

ADOLPHUS Smalls of Boniface,
By all the powers he swore
That though he had been plucked three times
He would be plucked no more.
By all the powers he swore it,
And put on "coaches" three,
And many a livelong night he read,
With sported oak, and towell'd head,
To get him his degree.

Now every Hall and College
Has seen the awful list,
Of candidates to pass their "Greats,"
Which Smalls so oft has missed:
Shame on the Undergraduate
Who trembles for a plough!
When even Smalls of Boniface
Expects that he'll get through.

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Now Towards the Schools the gownsmen
Are ~~pouring~~ flocking one and all,
From many a classic College,
From many a humble Hall;
From many a lonely dwelling
Which, hid in distant street,
From dons and duns, to Oxford's sons
Affords a safe retreat.

From legendary Christ Church,
Where booms the far-famed bell,
Reared by the hands of Wolsey,
But when—I cannot tell;
From classic quads of Balliol,
Where third-floor men descry
The smoky roofs of Worcester
Fringing the western sky;

From the proud halls of Brasenose,
Queen of the Isis wave,
Who trains her crew on beef and beer,
Competitors to brave;
From Pembroke, where the Classmen
Are few and far between;
From New-Inn-Hall, where such a thing
Has never yet been seen;

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And thickly and more thickly
Towards the "Five Order" gates,
In cap and gown flock thro' the town
White chokered candidates—
Slasher, of Christ Church, ne'er before
In academics seen;
And Nobby of the collars high,
Girt with the scarf none else may tie;
Loud-trousered Boozer, stripes and all;
And whiskered Tomkins, from the Hall
Of seedy Magdalene.

There be four select Examiners,
The Classes to decide:
And three, "by turn and turn about,"
Are sitting side by side:
Evening and morn the trio
Have turned the papers o'er,
Where gownsmen write in black and white
Such questions as they floor.

. . . . . .

Then Mr. Smalls of Boniface
Stood up his fate to meet:
Well known was he to all the three,
And they bade him—take a seat:

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Men said he made strange answers
In his Divinity—
And that strange words were in his Prose,
Canine to a degree;
But they called his *vivâ voce* fair,
And they said his "Books" would do:
And native "cheek," where facts were weak,
Brought him in triumph through.

So They gave him ~~his~~ the "Testamur,"
That was a Passman's right—
He was more than three Examiners
Could "plough" from morn to night.

. . . . . .

And in each Oxford College,
In the dark November days,
When Undergraduates fresh from hall
Are gathering round the blaze:
When the crusted port is opened
And the Palmer's lamp is lit,
When the weed glows in the freshman's mouth,
And makes him turn to spit:

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When "goes" unlimited are forced
On some unhappy gull,
When victims, doomed to mull their pass,
Unconscious pass the mull:
With chaffing and with laughing,
They still the tale renew,
How Smalls of Boniface went in.
And—actually got through.

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MUSES? 'Tis folly—'maidens fair,' I'm told;
When 'fair' were 'maidens' 'twas no age of gold—
Or Goddesses? They have for slaves the gods:
'Twas Zeus of yore, but lately—what's the odds—
Gods of the gallery, heroes of the Vic—
In sorry sooth, sirs, I am something sick
Of Goddesses and Muses—Let me try
A burning glass, lit from an honest eye.

I leave thee, Oxford, and I loathe thee well,
Thy smug, thy saint, thy scholar, and thy swell:
The white, the red, the purple, and the green
Of one ripe-festering, putrified gangrene.
I leave thee all-complacent on thy throne,
Cushioned with brains and propped with skull and bone.
Enchantress! thou hast waved a poison wand,
And strong-limbed athletes glory in their bond.

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Tyrant! thou singest in an antique strain,
And straight thy brand is blistered on each brain.
Drab! thou hast donned voluptuous attire,
Lo, moths flit circling round thy wanton fire.
I mark thy votaries who pace the High,
I see thy worshippers to Marston fly,
I watch thy servants by thy sluggish stream,
I trace thy slaves who throng thy Academe—
Come friend, thy arm, and we will note the fools
Who haste to Cowley, or who thread the Schools.

Observe yon Hercules, whose massive thighs
Seem scarce proportioned to his cranium's size:
'Twould make you wroth, unless you'ld rather laugh,
His gross Egyptian worship of a calf.
At three p.m. he wins a cup, at nine
The celebration—not with bread, but wine.
At two next morn he reels about the quad,
And raves of women, insults, and 'My God!'
At ten he tries with fevered hand to dress,
And sips meanwhile the almighty B. and S.
At twelve a gentle stroll to clear the head.
At three—how quick a day of hours has fled—
For this one day of ease—God save the blot—
To earn the shameless epithet of 'sot,'
For this the trainer framed his bloody rule,
A raw beef steak the symbol of his school.

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And, if the shelf has one more vacant spot,
Two months' more toil will buy another pot.

Go to the river, and you find the same—
A curious rigmarole—the path to Fame.
"Eyes in the boat, three." "Time there, damn you, two."
"Four, drop the hands quick." "Steady, six, don't screw."
'Tis thus the freshman first expands his chest,
Then toils with nightmares, Mortlakes on the breast:
And deifies, in visions of the night,
Guildhall's past Gluttony, Alhambra's Fight.
You talk of "Christians muscular"—God wot—
Christ would prefer castrated Hottentot.

Soft! who comes here? Ah! so—A broken leg—
Gorilla, man; half-brothers—Note, I beg,
The difference: the brute will mangle brute,
To gain the fair one watching the dispute—
But man in hacking fellow-man will gloat,
To prove his pluck, and keep a ball afloat.

But some there are who utilize their toil,
Level up roads, or cultivate the soil.

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These gentle suckers of mild ginger-beer
Look wondrous bold if any chance to jeer.
Ah! none can tell how passing nice it seems
To wear out boots on philanthropic schemes:
See with what care æstheticists can make
A mound a pathway, and a road a lake.
A Balliol scholar eyeglasses a stone,
And smites, but lo, his neighbour's hat has flown—
And then a picture in the Graphic shews
A swarm of navvies in their Sunday clothes—
And Shrimpton's photographs are charming quite;
And ladies congregate to quiz the sight—
Humbugs and dolts, who long for tinsel fame,
Dishonest traders on a glorious name!
Philanthropists! Go cleanse one single drain:
One single Arab educate and train—
Or call your tidy sport with gardener's tools
The dillettante arrogance of fools.

Nor must we miss the sombre straggling band,
Who in rough line at ease uneasy stand,
To learn that 'Charge' is not the same as 'Fire,'
And 'Form in square' is different from 'Retire.'
Perhaps they'll right about with martial ease
What time the Germans shall have crossed our seas.
With perverse petulance the awkward squad
In mock encounter spurns the patient sod—

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The cloud-capt Blackett swears that Kingdom-Come
Is reached by marching 'left foot to the drum,'
While the bold Foxcroft speeds his mad career
From rear to front, from front again to rear.
And e'en the nursemaids in the Parks declare,
'Them bagnets shines quite hawful in the hair.'
Then home the footsore warriors weary tramp
To take in liquors and keep out the damp.
Or at the butts, with scientific eye,
Arrest the growth of some small passer-by.

Enough of athletes—Turn to intellect,
And sound the mill-ponds of each varying sect.
List to the discord of the Union stage,
Where prating parrots jargonize each sage;
Where Bain is quoted—God perhaps knows why—
To prove the existence of the Proctor's Spy.
Or Plato's poetry is filched to shed
A novel nimbus round a statesman's head.
While choice committees, ponderously thick,
Learn how to whitewash a discoloured brick.

But worse than these the priggish scribbling train,
Their ink the muddy water on their brain;
The mooonstruck milksop of a College rhyme,
Who glozes Browning with Swinburnian slime;

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The rag-and-bone-man who in summer bores
Old Sheldon's Ghost with new historic stores;
Or he whose father helps him to condense
Two hundred lines in vacuum of sense;
Or that mean journal, theologic drone,
Which Yankees praise for "healthy English tone,"
Which represents the 'Varsity,' and hence
Is vapid, dull, respectable, and dense.
This week a lecture two months old, the next
"Black coats on Sunday" is its dismal text.
Or comic charlatans, with coarse rude style
Who soap a slander with a sickly smile.
Dear hill of Shotover, alas that thou
Must bear this brazen shame upon thy brow.
Faugh! let us leave the witling school-boy troop
Their dullard friends with cooked reviews to dupe.

Let's turn the spit before a hotter fire,
Another class claims pity or moves ire.
The reading man! Oh, what a broad conceit
Of sheep who need a pitchfork ere they bleat!
A motley crew of every shape and size,
Sheep—but with pigtails, scholarship, or prize.
Note well the ample gown, the classic pile
Of ancient tomes, the supercilious smile.
On Bodley's altar, with a luscious nod,
Each offers essays to himself, his God,

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Not theirs the pulse that throbs a manly heart,
That bids a man with human cares to smart,
Theirs is annihilation's Catholic Mass,
To make the world all Thought, a floating gas.

Here arm in arm come two of other mould,
With faultless shoestrings in artistic fold:
The dainty tribe whose quaintly-fashioned fist
Betrays an eye with mediæval twist;
These scorn the Schools, and seek the hallowed shrine
Where votive tablets honour Art divine.
These in a Raphael piously rejoice,
Though holy whispers modulate their voice:
Correggio, Giambattista, and the rest
Of names Italian please their placid breast:
Yet, should a smut but soil a Virgin's face,
Murillo's motive they will quaintly trace.
These stand serenely far from mundane sets,
And Tuesday's breakfasts mark them Ruskin's pets.

The holy leer of yet another kind
Would wound the sight of e'en the trebly blind.
These we must seek not in the common ways,
But through the portals of the House of Praise.
Not those I mean who at S. Philip's dare
To chaff smart shop-girls or at ladies stare,

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Approach the Throne in hopes its shadow dark
May give them some snug corner for a lark.
But rather those who swell the choral sound
Of pious reverence on holy ground.
Some at St. Aldate's, with sanctimonious face,
Oil themselves placidly with tons of Grace,
While others at S. Barnabas' delight
With thunders Anglican the frail to fright.
Both deftly twist the curses of the Book,
Both drive their muttons with their pastoral crook,
Both give the floundering heretic a shove
With that same crook to drown him—all in Love.
Exclude all sinners, barring Heaven's door,
Nor think that Christ had mercy on a whore.
The beauteous arch soars heavenward, while its base
Sinks deeper downward, towards the other place.
Those altar bouquets tastefully displayed
Are nets to catch young curates slily laid:
They please, 'tis true, the spiritual flirt:
But ah! the homes of poverty and dirt,
Where one stray flower is as an angel's breath,
Are left to gather pestilence and death,
Or only visited by stern advice
In tracts which mock their ignorance and vice.

The solemn fulgence of the storied pane
Blends with the incense to enthral the brain;

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Again we seek the open sky, and lo
We light upon a strange fantastic show,
Conglomerate compound of red, green, and blue,
A straddling biped of most gorgeous hue.
This is the Snob; he's rare, so mark him well,
His painful effort note to do the swell.
This is our counter-gent; his all-in-all
A chess-board suit, a bull-pup, and a drawl.
Who while he damns the vulgar tradesman's race
Forgets he's swearing in his father's face.
'Twere well, if chance should throw him in your way,
At whist or loo, to watch with care the play.
See him at billiards, trace the sportive shirt
Where hunting themes conceal his native dirt;
Or listen to his foul-mouthed, rank discourse,
About a mistress always, or a horse.
These in the Long in foreign towns defame
Themselves not much, but sorely England's name.

And next the Smug, with hairs all unattached
On cheek and chin, with H's all detached,
With accents broad, habiliments all patched:
Abjured by all who wear a well-cut coat,
He lives from public intercourse remote:
Poor fool! he longs for that dear name of 'rake,'
While 'pie' he's labelled for his uncouth make,

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A trap to Abingdon he can't afford,
So in Queen's lane he seeks the fair adored.
But, since of soiled discomforts no one prates,
He bears that name of 'virtuous,' which he hates.

Here mark the blustering blackguard of the Vic,
The Oxford Cad; his hide is somewhat thick,
But he will roar, ye gods, how he will roar,
If the insidious caustic touch a sore.
His stolid swagger covers yards of ground,
A most unpleasant halo shed around;
Perchance he meets a lady in the Turl,
She takes the mud, the path is for the churl—
He on the fiery Fifth begins the fight,
And School Board youngsters slink away in fright;
And unprotected maidens after dark
Shrink shuddering at his passing foul remark.
But if you'ld see the scoundrel in his lair,
Enter that door lit up with ruddy glare,
Down the long passage seek the dingy room
Malodorous haunt of stale tobacco fume.
There see the Cad, the hero of the play,
Over the box front two lank legs display,
Beat a tattoo, smoke, whistle, swear, and spit,
Or with an obscene jest delight the pit,
Bandy coarse talk with music-hall comique,
Or actress, scarce his pair in brazen cheek,

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One class remains—my lord, your noble name
Marks, as a sign-post, infamy and fame.
One arm points backward to the glorious time
When 'nobleman' and 'man' made fitting rhyme.
The other to a seething, scalding, sea
Flecked with the wreck of old nobility.
Have you no eyes to see, nor ear to hear?
You beat your death-march, yet you shew no fear.
Smugs, snobs, and cads, you tell me you detest,
Yourself the nucleus of the noxious pest.
Your tailors' bills, your wines, your gorgeous waste
Of wealth and talent to display your taste,
Your proud disdain, your careless indolence,
Your idleness, your cold indifference,—
These, these, I tell you, raise the paltry herd
Of fawning flatterers, with display absurd
Of inborn caddishness and foppish mien:
You are their patron, under you they screen.
'Tis strange, my friend, how this incongruous throng
Holds its high feast-day with Philistine song;
While you, with arms about the pillars twined,
Threaten yourself and them—like Samson—blind.

Enough! But stay—a word with you, good sirs,
Tutors, Professors, Proctors, Lecturers.
Have you no cause to dread the lightning light,
Whose flash has shown this rottenness to sight?

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Where is the freshman's friend among you all,
You bungling blenders of advice and gall?
Your lectures strive to galvanize dead bones;
Men come for bread, you offer precious stones.
St. Mary's pulpit spouts creeds, old and new,
Kakeidoscopic harmonies of view;
But should an honest thinker dare to speak
E'en Carfax' doors are bolted by a clique.
You fine the man who scorns a childish rule,
Fit for a German, or a public school.
While flagrant vice may flaunt its beastly flag,
And out of sight the puffing Proctors lag.
For God's sake, justify and prove your use,
Or crush that direst, fatalest abuse,
Which burns its brand on gentlemen, and drives
All Truth and manly Honour from our lives.

I leave thee, Oxford. Oh, that I may move
Thy smallest step beyond that evil groove,
To walk, as God has made thee, noble, pure—
Then shall I freely all that hate endure,
Which now I see before me grimly rise,
Stretching its malformed bulk to brave the skies.
I picture how in common-room and hall
My pen will fire the frenzied spite of all.
Knave, blackguard, idiot, hark the fool replies
To charges which he fears, but ne'er denies.

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Indecent, if I boldly rend the screen
And show Vice seated impotent, obscene,—
Or blasphemous, because I dare to know
That Christ takes some concern in things below.
Dolts, you are flinging pebbles at a rock,
You move me but to pity or to mock.

FINIS.

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